



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



47.1088.



THE
HISTORY AND PRINCIPLES
OF THE
Book of Common Prayer
PRACTICALLY EXPLAINED.

BY
THE REV. J. HUDSON,
LICENTIATE OF THE UNIVERSITY OF DURHAM, AND
CURATE OF ALSTON, CUMBERLAND.



WILLIAM EDWARD PAINTER, STRAND.

1847.

INTRODUCTION.

THE design of the present publication is to assist parents and the conductors of schools, in giving to the more advanced children, under their care, a correct and sufficiently comprehensive knowledge of the history and principles of the Book of Common Prayer.

Should this unpretending compilation be found to contribute to a more intelligent and devout use of the Book of Common Prayer, the author will consider himself more than rewarded for the labour it has cost him. While information has been sought from various quarters, a particular acknowledgment is due for aid obtained from the valuable edition of the Prayer Book published by Bishop Mant.

INDEX.

A.			PAGE
Absolution ...	33, 123,	154	
Advent		75	
All Conditions of Men,			
Prayer for		69	
All Saints' Day		101	
Ambrose, St.		43	
Amen		35	
Andrew, St.		90	
Angelical Hymn		131	
Annunciation		92	
Anthem		39	
Apocrypha		43	
Apostles' Creed		46	
Articles		170	
Ascension Day		85	
Ash Wednesday		80	
Athanasian Creed		57	
Augsburgh Confession...		171	
Augustin, St.		43	
Authorised Version.....		22	
B.			
Baptism, Office for		135	
of Adults		144	
Baptism, Private.....		142	
Barnabas, St.		94	
Bartholomew, St.....		97	
Benedicite		44	
Benedictus		45	
Bidding Prayer		116	
Bishops, Consecration of		167	
Bowing at the Name of			
Jesus		48	
Breviary		15	
Burial, Office for		158	
C.			
Calendar		28	
Canons.....		141	
Catechism		145	
Chalice.....		128	
Chrysostom, St.		53	
Churching of Women ...		161	
Church Militant, Prayer			
for		118	
Circumcision of Christ...		77	
Clerks		50	
Collects		72	
Communion		162	

	PAGE		PAGE
Communion, the, Office for	103	Form on Delivering the Elements	129
Communion of Sick.....	156		
Confession, Auricular ...	120	G.	
——— General	32	“Glory be to Thee, O Lord!”	110
——— in Communion	122	Good Friday	82
Confirmation	147	Great English Bible.....	28
Consecration, Prayer of.	126	Great Rebellion, End of	169
Conversion of St. Paul...	91		
Convocation.....	171	H.	
		Holy Communion	105
D.		Homilies	115
Dates, Important.....	182		
Deacons, Form of making	165	I.	
Deadly Sins.....	64	Innocents' Day	77
Declaration concerning Kneeling	133	Invitatory Psalm.....	39
Doxology.....	28, 38		
		J.	
E.		James, St.	96
Easter Day	83	John, St.	76
East, Turning to the ...	47	John, St., the Baptist...	95
Ember Weeks	67		
Epiphany.....	78	K.	
Epistle and Gospel	73	Kindred, Table of	172
Eucharist.....	104		
Evening Prayer	55	L.	
Exhortation.....	32	Lent	79
——— in Communion	120	Lessons, Proper	41, 45
		“Let us Pray”	49
F.			
Fifth of November	168		
Form of Prayer at Sea...	164		

	PAGE		PAGE
Litany	61	Passion Sunday	81
Liturgical Forms, De-		—— Week.....	81
fence of	5	Paten	128
Liturgies, Ancient	9	Penitentiary	123
Lord's Prayer	36, 50	Persons Employed in	
Lord's Supper	105	Revising	179
Luke, St.	99	Peter, St.	96
		Philip and James, Sts... ..	93
M.		"Pie".....	27
Magnificat	55	Post-Communion.....	130
Mark, St.	93	Prayer Book, History of	14
"Mas," the Termination	76	Prayers, Repetition of... ..	10
Mass	16	Preface, the.....	26
Matrimony, Office for... ..	149	Prefaces, Proper	125
Matthew, St.	98	Presentation of Christ... ..	91
Matthias, St.	92	"Prevent"	84
Michael, St.	98	Priests, Ordering of.....	166
Morning Prayer	31	Psalms.....	40
		—— Metrical.....	172
		—— Penitential.....	163
N.		Q.	
Nicene Creed	112	Quinquagesima Sunday .	79
O.		R.	
Oblation Prayer	131	Review of 1551	18
Occasional Offices	135	—— 1559	20
—— Prayers	66	—— 1604	21
Offertory	116	—— 1661	24
"Ordinary," the	64, 166	Rogation Days	84
P.		Rubrics	30
Palm Sunday	81	S.	
Parliament, Prayer for... ..	68	Sacrament	104

	PAGE		PAGE
Saints' Days	89	Thomas, St.....	90
Sanderson, Bishop ...	27, 70	Transubstantiation	105
Sentences, the	31	Trinity Sunday	87
Septuagesima Sunday ...	79	Trisagium	124
Sermon	141	Twentieth of June	169
Sexagesima Sunday.....	79		
Simon and Jude, Sts. ...	100	U.	
Sovereign, Prayer for ...	169	"Uses"	16
Sponsors	137		
Standing, why ordered...		V.	
47, 51, 111			
Stephen, St.....	76	Vigils	75
Summary of Changes ...	174	Virgin Mary	93
Sursum Corda	123	Visitation of the Sick...	153
Synagogue Service	6		
		W.	
T.			
Te Deum.....	43	Whit Sunday	86
Ten Commandments ...	108	Wine Mixed with Wa-	
Thanksgivings.....	70	ter	126
Thirtieth of January ...	168		

BRIEF ENQUIRY INTO THE PROPRIETY AND EXPEDIENCY OF LITURGICAL FORMS IN THE PUBLIC SERVICE OF THE CHURCH, WITH NOTICES OF THEIR HISTORY.

THERE are many persons in the present day, who object to the use of set forms of prayer and thanksgiving in the public worship of God: these, in their opinion, cramp rather than assist devotion, and fetter the mind of the worshipper, instead of being a help to him in drawing near to God. In determining a question of this kind, it is certainly proper to enquire what has been the practice of the Church of God in past ages, and especially in those times nearest to the source of all authority in the Christian Church, apostolical guidance and government. And if it is found that in every branch of the Church Catholic, of whose early history we have any records, such forms have been employed, the presumption is very strong in favour of the opinion, that their use is according to the will of Christ, and calculated to promote the ends for which the public worship of God has been instituted.

Is it then probable that the apostles adopted a

form in their public religious services? The supposition that they did so is every way probable. As Jews, they had been accustomed to an order of worship and a precise form of words: these were secured both by the regulations of the law of Moses, and by the customs of the synagogue.

In the Book of Numbers (vi. 23-26), we have the blessing with which Aaron and his sons were to bless the children of Israel; in the tenth chapter of the same book, verses thirty-five and thirty-six, are recorded the words which were uttered by Moses when the ark set forward and when it rested; and in the twenty-sixth chapter of Deuteronomy are set forth, at considerable length, the confessions which were to be made by those who went to offer their first fruits and tithes.

In the service of the synagogue four parts are observable—prayer, psalmody, reading the Scriptures, and the exposition of them; these also have ever been found in the worship of the Christian Church: what, therefore, more probable, than that the one was formed on the model of the other? But even if it could be certainly shown that the apostles, who possessed the gift of inspiration, did not adopt any form of public devotion, that would by no means prove that we,

under our altered circumstances, can safely dispense with such helps as these. In the New Testament itself we have examples of that which we are now defending; for we find a set form, "prescribed by Christ Himself," to be used by all His disciples as a breviary of prayer, as a rule of their devotions, as a repository of their need, and as a direct address to God: for in this prayer God did not only command us to make our prayers, as Moses was bid to make the tabernacle after the pattern which God showed him in the mount, and Christ showed His apostles, but He hath given us the very tables written with His own hand, that we should use them as they are so delivered; this prayer was not only a precedent and pattern, but an instance of address—a perfect form for our practice as well as imitation. And it is observable that our blessed Saviour doth not say, "Pray that the name of your heavenly Father may be sanctified, or that your sins may be forgiven;" but say, "Hallowed be thy name," &c.*

Besides the Lord's Prayer, we have instances of a form in the order of words appointed to be used in baptism (Matt. xxviii. 19); and also in

* Bishop Jer. Taylor's Works, vol. vii, p. 356, 357.

the narrative of the institution of the Eucharist which St Paul gives us in the eleventh chapter of the first epistle to the Corinthians, verse twenty-three to twenty-six.

The irregularities in the Christian assemblies at Corinth, which the apostle condemns (1 Cor. xiv. 26), while they may appear to show that as yet no appointed method of worship had been introduced among them, plainly prove the necessity of something of this kind; and the exhortation of St. Paul—"Let all things be done decently and in order" (1 Cor. xiv. 40); together with his promise—"And the rest will I set in order when I come" (1 Cor. xi. 34)—seem to refer to the establishment, in the Church, of a regular system of discipline and mode of worship.

The compilation and arrangement of the Liturgy, to be made use of in particular Churches, appear to have been, in early times, the especial work of the bishops of those dioceses in which they were situated. Many of these Liturgies are in existence at the present day, and they are valuable evidence of the conformity of the doctrines of our Church with those of primitive Christianity, and also of the early existence of those orders of ministers, bishops, priests, and

deacons, which she has in every period of her history so carefully maintained. The following classification of ancient Liturgies is convenient, and may be easily retained in the memory :—

First—The Oriental ; that which was in use in Antioch, Jerusalem, and other parts of the east ; sometimes called the Liturgy of St. James.

Second—The Alexandrine ; or that of St. Mark, who is looked upon as the founder of the Egyptian Church.

Third—The Roman ; which may be traced as far back as the time of Gelasius, who was Bishop of Rome, A.D. 492, and which was revised by Gregory the Great A.D. 590.

Fourth—The Gallican and Mozarabic ;* the former being in use in Gaul until the time of Charlemagne, A.D. 790, and apparently deriving its origin from the east : the latter which was used in Spain.

Such are some of the principal Liturgies of whose antiquity there is no doubt, and it was to sources like these that the fathers of the English Church had recourse, when the important trust devolved upon them of drawing up offices for

* From mixed Arabic, the Arab conquerors of Spain being mixed with the original inhabitants.—*Berens*.

the celebration of worship and of religious rites by the people of this land. We now enjoy the results of their labours; and, without contending for the absolute perfection of their work, we may, nevertheless, with truth affirm that the services which we have received from them are both pure and primitive, and in every respect accordant with the sacred Scriptures, which are the only and the sufficient rule both of our faith and practice. It is not possible that devotional feelings should be expressed in language more spiritual and scriptural than that with which the Liturgy supplies us; while, at the same time, it brings before the mind of the worshipper the whole system of Christianity, and most effectually suppresses error by teaching the pure truth of the Gospel. It is indeed freely admitted that a well-instructed Christian may, with the utmost propriety, and with great profit to himself, pour out his heart before God in private in language suggested by his own personal wants and necessities; but it is capable of abundant proof that "a form of sound words" has ever been considered desirable and indispensable in the celebration of the public worship of the Almighty.

Should the frequent repetition of the same prayers be objected to, we reply that the wants

of mankind being in all ages and in all places the same, they may properly be expressed in the same words; and, if the service of the Church is to be neglected because it is for the most part always the same, for a similar reason we might be excused for not daily studying the Scriptures, since they change not, but, like their divine Author, are "the same yesterday, to-day, and for ever." Where the heart is truly devotional the solemn and impressive words of the Liturgy will ever be felt to have a deep and important meaning; but where this is wanting, there is nothing which can render the worship of God delightful and profitable: in such a case it must necessarily be "a weariness to serve the Lord." "Now-a-days (says Bishop Taylor*) men are never edified unless they are pleased; they are wanton with their meat, and long for variety; and then they cry out that manna will not nourish them, but prefer the onions of Egypt before the food of angels. The way to cure this inconvenience is to alter the men, not to change the institution; for it is very certain that wholesome meat is of itself nutritive, if the body be disposed to its reception and entertainment."

* Works vol. vii. p. 351.

It may not be out of place here very briefly to notice the objection which some persons profess to have against the Book of Common Prayer, on account of its having been taken in part from the books of devotion which are in use in the Romish Church. That such is the fact we attempt not either to disguise or to deny; but it is not thereby proved that the Liturgy contains any erroneous doctrine. The errors of the Romish system were of slow and gradual growth, many of them being human additions to the truths which the Scripture teaches; and while it was the duty of the compilers of the Prayer Book carefully to exclude these, it would have been in the highest degree captious and unreasonable in them to have refused to adopt a prayer or a thanksgiving, merely because it had been used in the Romish Church. If this principle had been applied, they must have omitted from the service book the Lord's Prayer itself, together with many of those "psalms, and hymns, and spiritual songs," which are expressed in the very language of Scripture. Instead of acting thus rashly, these wise and holy men made it their study to "prove all things, and hold fast that which is good."

If, when tried by the infallible standard of God's word, the Prayer Book is found to speak

a language not consistent with that word, no human authority, however ancient, and in other respects weighty, can give it any claim to our affectionate regard; but if in its doctrine there is "uncorruptness," and its "speech" is "sound," and such as "cannot be condemned," we may safely consider it a matter of indifference, whence its particular forms of prayer and of praise have been derived.

HISTORY OF THE PRAYER BOOK.

ONE of the first questions which suggests itself to the mind of an enquiring young person, with respect to the Book of Common Prayer, is, when, and by whom was it written? To this enquiry, so natural and so easy to make, it is not equally easy, at least in a few words, to return a satisfactory answer. Like the Bible, which although we are accustomed to regard it as one book, is in fact many, the Prayer Book was written, not by one, but by many persons; not at one time, but at various periods, some of them exceedingly remote, and others uncertain. The subject, however, is one which will well repay investigation, and a clear comprehension of which will be found very greatly to illustrate the various beauties and excellencies of the precious volume, which the wisdom and piety of the Church have bequeathed to us.

At the memorable time (A.D. 1527-1534), when the Church of Christ in England separated itself from the usurped and oppressive dominion

of the see of Rome, one of the most pressing wants which was felt by the Reformers was that of a service-book adapted to the use of the great body of the people, and purified from those erroneous doctrines, and superstitious ceremonies, which formed a great part of those books of devotion which had been employed under the old system. It was also considered highly desirable that uniformity of worship should be established throughout the land; and that it should be celebrated, not through the medium of a dead language, as had long been the case, but in the vernacular tongue, which all could understand. (See Article xxiv.)

In the reign of Henry the Eighth (1509-1547), when many of the changes which took place with respect to the Church, were rather of a political than a religious nature, something was done towards bringing a knowledge of the truths of the Gospel within the reach of the people, by the publication of articles of faith, and of books called "primers," founded on the Breviary,* and intended for private instruction and devotion. That commonly known as the "King's Primer," contained in English the Creed, the Lord's Prayer,

*The Breviary in the Romish service corresponds to our morning and evening prayer.

and the Ten Commandments, together with hymns, select passages of Scripture, &c. &c.

Edward the Sixth came to the throne A.D. 1547, and in the first year of his reign an Act of Parliament was passed, in accordance with the unanimous decision of the clergy assembled in convocation, converting the mass* into a communion, and requiring that the Sacrament of the Lord's Supper should be delivered to the laity under both kinds. A commission also was issued to Cranmer, Archbishop of Canterbury, and to some other divines, directing them to prepare an office for the Holy Communion: this office was completed in March, 1548. The plan pursued was not so much to construct new forms, as to select from such as had long existed, those which agreed best with the teaching of the sacred Scripture and the primitive Church. They also consulted the old service-books, of which, known by the name of "Uses," there were great numbers, as the "Use" of Sarum, York, Bangor, Hereford, &c.

Very soon after the publication of the office for the Holy Communion, the commissioners proceeded to prepare a complete collection of divine offices for public worship; this was ac-

* The Romish name for the Lord's Supper.

complished without delay; and the Liturgy, commonly spoken of as Edward the Sixth's first Prayer Book, was brought into use on Whitsunday, 1549, the new order being used on that day in the Cathedral Church of St. Paul, in obedience to the statute, and as a precedent to the rest of the kingdom. While engaged in this important undertaking, Cranmer and his associates derived considerable assistance from a work published in German, by Herman, Elector of Cologne, a Roman Catholic archbishop, who had made great efforts to establish, within his electorate, a purer system of doctrine and discipline than that which had previously prevailed. Herman himself had received great help from Melancthon and Bucer, two of the most eminent foreign reformers. The principal men among the commissioners to whom the nation was indebted for King Edward's first Prayer Book, were Cranmer, Archbishop of Canterbury, burnt at Oxford in the reign of Queen Mary, A.D. 1556; Ridley, Bishop of Rochester, and afterwards of London; he died a martyr, A.D. 1555; Dr. May, Dean of St. Paul's, London; and Mr. Thomas Robertson, Archdeacon of Leicester, afterwards Dean of Durham. The new service-book failed, however, to satisfy the more zealous among the re-

formers either in this country or abroad ; and objections having been raised to various things contained in it, it was determined that a careful revision of the whole should take place. Calvin had written to the Protector Somerset, complaining of several parts of the service. Martyr and Bucer also, who although foreigners held respectively the office of King's Professor of Theology in the Universities of Oxford and Cambridge, declared their opinion that, in the Prayer Book, there were dangerous errors which ought by all means to be expunged ; and many of the English Reformers loudly expressed similar sentiments.

Who were the commissioners appointed to review the book, we are not with certainty informed ; but, from the silence of contemporary writers, it has been supposed that they were the same by whom it had been originally compiled. The "New Service," for that was the name now given to this improved Book of Common Prayer, was authorized by Parliament in the beginning of April, 1552, and appointed to be everywhere used from the feast of All Saints following. In the afternoon of that day, Bishop Ridley delivered from St. Paul's Cross, before the lord mayor, aldermen, citizens, and a numerous audience, a

very long and interesting discourse, in which he stated, explained, and vindicated the alterations that had been made in the Liturgy.* The following is the judgment of Bishop Taylor, both with respect to the Prayer Book as published in 1549, and to the revised copy as brought into use in 1552 :—" In the first Liturgy of King Edward they did rather retain something that needed further consideration than reject anything that was certainly pious and holy ; and in the second Liturgy, that they might also thoroughly reform, they did rather cast out something that might with good profit have remained, than not satisfy the world of their zeal to reform, of their charity in declining every thing that was offensive, and the clearness of their light in discerning every semblance of error or suspicion in the Roman Church." †

During the reign of Queen Mary (A.D. 1553-1558) her influence and that of the Government were exerted towards the restoration to the Pope of his lost ascendancy over the Church of this nation. In October, 1553, an Act of Parliament was passed forbidding the use of King Edward's Liturgy, and restoring the religious rites and

* Shepherd.

† Works vol. vii. p. 287.

ceremonies which had been observed in the reign of Henry the Eighth. A decree of convocation, also, pronounced the Articles of faith which had been agreed upon to be pestiferous and full of heresies, and the Book of Common Prayer very abominable. A cruel persecution of the Protestants followed these changes, into the details of which, however, it is not necessary to enter.

Queen Elizabeth succeeded to the crown A.D. 1558, and her accession was hailed with great joy by the whole nation. One of the first objects of her care was to re-establish the reformed religion; at the same time she was exceedingly anxious to unite, as far as possible, all her subjects in the profession of one common faith, and the observance of the same form of religious worship. In order to accomplish this design, it was thought necessary to make some changes in the service-book of Edward the Sixth, by which greater attention might be secured to what may be termed the external ornaments of religion, and a certain degree of latitude allowed with respect to some disputed points of doctrine. The principal persons employed on this occasion were Dr. M. Parker, Archbishop of Canterbury; Dr. R. Cox, afterwards Bishop of Ely; and Mr. E. Grindall, afterwards Bishop of London, and then

Archbishop of Canterbury : the alterations made, which were not considerable, will be pointed out hereafter. There was no desire expressed for any further changes in the Prayer Book until the reign of James the First, A.D 1609. A petition was then presented for the reform of various things which were considered abuses ; and the king, in order, if possible, to effect a satisfactory arrangement, appointed a conference to take place at Hampton Court, between a certain number of bishops on the one side and of Puritan* divines on the other. Among the bishops were Dr. J. Whitgift, Archbishop of Canterbury ; Dr. R. Bancroft, Bishop of London ; Dr. T. Matthews, Bishop of Durham ; assisted by Dr. L. Andrewes, Dean of Westminster, and Dr. J. Overall, Dean of St. Paul's. Of the Puritans, Dr. Reynolds and Dr. Sparks of Oxford, and Mr. Knewstubs and Mr. Chaderton of Cambridge, were sent for by the king, as being the most learned persons of that party which was dissatisfied with the Prayer Book. The demands of the dissentients were not such as it was thought could, with propriety, be complied with ; various suggestions, however,

* So called from their professing to hold a purer system of doctrine and advocating a stricter discipline than others.

were made in the course of the debates which took place, which were afterwards attended to ; and the result was some additions and omissions in the rubrics and other parts of the service-book, which will be mentioned in the places where they occur. By far the most important determination which this conference led to, was that a new translation of the Scriptures should be undertaken. Fifty-four of the most learned men in the kingdom were appointed to this work, and of these forty-seven actually engaged in it: they commenced their labours in 1607, and in 1611 was published the translation now known as the authorised version, and which, for its fidelity and general ability, has met with the almost unqualified approbation of men of all parties.

Charles the First came to the throne A.D. 1625. His attachment to the Established Church was both sincere and ardent; but the civil dissensions which unhappily prevailed left him little leisure to attend to its interests. The nation was divided by factions, and plunged into all the horrors of civil war. After various alternations, of success and defeat, the king fell into the hands of his enemies, and it was not long before his death was determined upon. The melancholy event of the execution of the king took place in

the forty-ninth year of his age, and the twenty-fourth of his reign.

Oliver Cromwell, a stern and fanatical Independent, by the force of circumstances, his own great abilities, and his influence with the army, was advanced to the supreme power in the State, under the title of Protector. From Cromwell, and from his Government, the Church of England met with no favour : on the contrary, episcopacy was, as far as possible, suppressed ; the Prayer Book was proscribed ; and those clergymen who persisted in using it were ejected from their livings.

The death of Cromwell took place A.D. 1658 ; it then became manifest that it was the wish of the great body of the people that the exiled son of the late king should be recalled, and a limited monarchy again established.

Charles the Second was accordingly proclaimed on the 8th of May, 1660, and he entered London on the 29th of that month, which was his birthday. The king, on his first landing in this country, was very earnestly advised and requested by the Presbyterian divines not to revive the use of the Book of Common Prayer : he, however, steadily refused to comply with their solicitations, and repeated the declaration which he had made at

Breda,* in anticipation of his return to England, which was to the effect that no man should be disquieted or called in question for differences of opinion in matters of religion which did not disturb the peace of the kingdom ; and he promised his consent to such an Act of Parliament as might be necessary to secure to every man the possession of religious liberty. The king, still further to show his desire to effect a reconciliation among the contending parties, issued a commission, dated March 25th, 1661, by which he empowered twelve of the bishops and twelve of the Presbyterian divines to meet and consider the objections raised against the Liturgy, and to make such reasonable and necessary alterations as they should jointly agree upon : nine assistants also were added, to each party, to supply the place of any of the principals who might happen to be absent. Among these commissioners we meet with the names of men who, on account of their learned and pious works, will be had in everlasting remembrance : of these a few may be enumerated. On the Episcopalian side were Frewen, Archbishop of York ; Sheldon, Bishop of London ; Cosin, Bishop of Durham ; Sanderson,

* A town in Holland.

Bishop of Lincoln ; Walton, Bishop of Chester ; Gunning, afterwards Bishop of Ely ; and Pearson, author of the well-known " Exposition of the Creed," afterwards Bishop of Chester. Among the Presbyterians were Reynolds, afterwards Bishop of Norwich ; Conant, Manton, Calamy, Baxter, Bates, Rawlinson, and the very learned Lightfoot. The place of meeting was the Savoy, in the Strand, in the lodgings of Dr. Sheldon, Bishop of London. Many were the alterations which it was desired should be made in the public service of the Church : as for example, the omission of the repetitions and responses of the parish-clerk and people, and of the alternate reading of the psalms and hymns ; the throwing into one continuous prayer the divided petitions of the Litany, &c. Indeed, it soon became apparent that not so much an amendment of the Liturgy was intended, as a substitution of another form of worship in its place. In consequence of this, although many conferences were held, very little progress was made. The result of their deliberations was thus stated by themselves :—" That the Church's welfare, that unity and peace, and his majesty's satisfaction, were *ends* upon which they were all agreed, but that as to the *means* they could not come to any harmony." The meetings of the commissioners were not,

however, wholly fruitless : concessions were made, and various judicious changes suggested, which we shall have occasion hereafter to notice.

The Prayer Book, having thus undergone a fourth revision, passed both Houses of Convocation, was subscribed by the bishops and clergy, and received the civil sanction of Parliament. The Royal assent was given, May 16th, 1662. In the form in which it was then left, the Book of Common Prayer has ever since continued ; and with gratitude to Him who is the Giver of all good, we may affirm of it that it has proved the safeguard of the Church in the most perilous periods of her history, and an unspeakable boon to the whole nation.

Having thus given a sketch of the general history of the Prayer Book, we proceed to examine more particularly its several parts, both with respect to the time of their introduction into the service-book, the sources whence they were derived, and the doctrines and duties in which they instruct us.

The "Preface" which, for the valuable information it contains, deserves a most careful perusal, was inserted at the last review, 1661. Sander-

son, then Bishop of Lincoln, is said to have been its author. This eminently learned and godly man had steadily adhered to the Church of England during the persecution of the clergy in the time of the Commonwealth, and at the Restoration he was raised to the episcopal dignity, which high station he adorned by his piety, his great attainments in knowledge, and the singular kindness of his disposition.

That which follows, "Concerning the Services of the Church," was written by the original compilers of the Prayer Book, except the last two paragraphs giving directions for daily prayer, which were added in King Edward's second book. There is little in this which needs explanation, except the reference which is made to "the Rules called the Pie." "Pie" is a word derived from the Greek Πίναξ—pinax; which means a table or index, and the rules referred to were those tables, in the old Roman offices, which showed what service was to be read on any particular day. From this comes the word "Pica," a name applied to letters of a certain size, in which, it is probable, the "Pie" was usually printed.

The discourse "of Ceremonies, why some be abolished, and some retained," is more applicable to the first book of Edward the Sixth, with re-

spect to which it was written, than to the Prayer Book as now in use among us.

In "the Order how the Psalter is appointed to be read," the direction that the hymn "Glory be to the Father," &c., be repeated after each division of the one hundred and nineteenth Psalm, was inserted after the Savoy conference.

"The Great English Bible," which is mentioned, was the translation of Tyndal (A.D. 1526) and Coverdale (A.D. 1535), as revised by Archbishop Cranmer, and published by him with a preface in 1539.

"The Order how the rest of Holy Scripture is appointed to be read" is called the "Calendar," from the Latin word *calendæ*, denoting the first day of the Roman month. The tables of lessons and psalms proper for holy days and Sundays, are best explained by the living voice of a teacher. The fourth column of the Calendar, as printed in the larger editions of the Prayer Book, contains, together with the holy days observed by the Church of England, such others as it was thought best to retain, on account of their having been long used as marks of time, without any intention that they should be observed as religious festivals: they had been, with few exceptions, omitted in the service-books of Edward the

Sixth, but were restored in the reign of Queen Elizabeth.

There being nothing in the tables for determining Easter and the other feasts and fasts of the Church which need detain the student of the Prayer Book, we pass on to the directions which immediately precede the order for morning prayer. These, which relate to the place where divine worship is to be celebrated, and to the ornaments of the Church and of the ministers thereof, were inserted in the time of Elizabeth. In the early part of the reign of Edward the Sixth, the place where morning and evening prayer was said was the upper part of the choir near the altar, towards which the priest always turned his face in the prayers; but, when reading the lessons, he turned to the people. Objections being made to this, it was ordered in the second book, that such place of the church, chapel, or chancel, should be used, and the minister so turn himself as that the people might most conveniently hear him. This order being somewhat general, great diversity of practice soon began to prevail, and this led to much strife and contention. To remove this cause of disagreement the rubric was altered to its present form on the accession of Elizabeth; and, by "the accustomed

place," the choir or chancel was intended: but because in some churches the too great distance of the chancel from the body of the church, hindered the minister from being distinctly heard by the people, therefore the bishops, at the solicitation of the inferior clergy, "allowed them in several places to supersede their former practice, and to have desks or reading-pews in the body of the church, where they might with more ease to themselves, and greater convenience to the people, perform the daily morning and evening service" (*Wheatly*).

By the word "Rubrics," are meant the rules and directions which are placed at the head of the several parts of the service. For the sake of distinction they were anciently printed in a red character, and the name given to them is from the Latin *rubrica*, which means red earth, red ochre, &c. They are now, less properly, commonly printed in Italic letters.

THE ORDER FOR MORNING PRAYER DAILY
THROUGHOUT THE YEAR.

IN the first Prayer Book of Edward the Sixth, the morning service began with the Lord's Prayer, in imitation of the Breviary ; but at the revision of 1551, the sentences, exhortation, confession, and absolution, as we now have them, were placed before this. The insertion of these seems to have been suggested by a form of prayer used by Calvin, first at Strasburgh, and afterwards at Geneva, from which also they were in part taken.* The propriety of their being added is manifest, since they tend to prepare the mind for that more confident address which we make to the Almighty when we repeat the Lord's Prayer. The " Sentences," being all taken from the word of God, are intended to remind us that we are now come into the presence of our Maker, and that it is in His solemn worship that we are about to engage. Such have been selected as are adapted to encourage the penitent, to instruct the ignorant, and to excite the minds of all to a deep and earnest devotion.

* Berens.

By thus assigning the first place in her public service to the word of God, the Church shows her reverence of that word, and her desire that in all our religious observances we should remember that it is God, "with whom we have to do."

The "Exhortation" sets before us in the most distinct and forcible manner, the nature of the duty which we have been called together to perform, and the manner in which we must attend to it. We are met in order to confess our sins before God, to render unto Him the praise which is due unto His name, to hear His most holy word, and to pray for His continued blessing.

The great ends for which public worship has been instituted, and the part which each should take in it, having been thus clearly stated, it is directed that "a general confession be said of the whole congregation, after the minister, all kneeling." Here the more direct worship of God commences. And what is the first duty which a sinful creature owes to his Creator? Is it not to confess his guilt, and to implore forgiveness? Accordingly the Church puts into our lips a confession which expresses, in the most simple yet impressive words, the feeling of a "humble, lowly, penitent, and obedient heart." It is

called "a General Confession," because its language is comprehensive, and such as all may employ; and also to distinguish it from that acknowledgment of particular offences, which each must make before God in private. When it is said by the minister, it should be repeated, sentence by sentence, by each individual in the congregation, with a "pure"—that is, a sincere "heart;" and with a "humble"—that is, a somewhat subdued tone of voice: the body, also, should be in that posture which is most significant of humiliation, and of absolute dependence upon God, "kneeling." No opening of doors or of pews ought to be allowed to turn away the attention or interrupt the thoughts; and every one should be anxious to be early at the house of prayer, lest he should both lose the benefit of making his humble confession to Almighty God, and run a risk of hindering the devotion of others.

"The Absolution or Remission of Sins" is then pronounced by the priest alone, standing, the people still kneeling. The word "absolution" signifies the unloosing of anything, as of a bond or fetter; and is therefore aptly applied to that exercise of divine mercy by which the guilty are freed from the chain of their sins. In order, how-

ever, to explain and to qualify the term, which was by some thought to give countenance to the erroneous doctrine of the Church of Rome on this subject, the words, or "Remission of sins" were inserted in the rubric after the Hampton Court conference. The absolution is to be "pronounced by the priest alone, standing," because to absolve is an act of authority, which is performed by virtue of that commission which Christ gave to his apostles, and to those who should succeed them unto the end of the world. It should therefore be heard with profound silence, and not be repeated by the congregation with the lips, much less with the voice. Then, also, the heart should be lifted up in earnest prayer, that the sentence of remission which is declared by God's minister on earth, may be ratified by Him in heaven.

So far is this solemn form from favouring, as some have asserted, the errors of Popery, that it was drawn up in direct opposition to them, and with the advice of foreign and even Presbyterian Protestants; Calvin himself, whom none will accuse of being friendly to Rome, acknowledging the propriety of introducing it.* It does not teach that the priest has any discretionary power

* Shepherd.

of forgiving sins, but that it is part of his office, as one who has received "the ministry of reconciliation," to declare God's gracious assurance of pardon to all who "truly repent, and unfeignedly believe his holy Gospel." "Popish absolutions, (says Archbishop Secker) were given in private, separately to each particular person, positively and without reversion, in the name of the priest: but this is given in public to all persons at once, conditionally, if they are truly penitent, in the name of God." The direction that the absolution be pronounced by the priest "*standing*," was inserted at the review of 1661.

A rubric is subjoined that "here, and at the end of all other prayers, the people shall answer, Amen." "Amen" is a Hebrew word signifying true, faithful, stable; when added to a prayer, its meaning is, so be it; when it comes after a creed, &c., it is a declaration of a hearty belief of all the particulars therein expressed. It is sometimes printed in Roman, and at other times in Italic letters: in the latter case it is intended that the minister shall stop at the end of the prayer and leave the "amen" to be said by the people; in the former, the minister is to pronounce the "amen" himself, and thus direct the people to do the same.

And now, having humbly acknowledged our sins before God, and received His promise of pardon through Christ, we may with humble confidence draw near unto Him, and address Him as "Our Father who is in heaven." This form of petition was taught by our Lord Himself to His disciples (Mat. vi. 9,) and its use was enjoined upon them by the command, "When ye pray, say, Our Father," &c. The Church, has, accordingly shewed her obedience to Christ, by adopting this divine prayer as part of each of her services. By its perfection it supplies the defects, and as it were atones for the imperfections, of all other forms of supplication. "In it there is nothing superfluous and impertinent, nothing carnal or imperfect; but, as it supplies all needs, so it serves all persons, is fitted for all estates; it meets with all accidents, and no necessity can surprise any man, but if God hears him praying this prayer, he is provided for in that necessity" (*Bishop Taylor*).

Some persons have objected to the frequent repetition of the Lord's Prayer in the service of the Church. This objection, however, is met by considering the reason of this recurrence: it is occasioned by the custom which now prevails, of conjoining, in one exercise of devotion, the

morning prayer, the liturgy, and part of the office for the holy communion, which are altogether distinct from one another, and were anciently used at different times of the day. The rubric directing that the people shall "repeat the Lord's Prayer with the minister, both here and wheresoever else it is used in divine service," was inserted at the last review, 1661. "Until that time, the minister alone said the Lord's Prayer in most of the offices, the people answering at the end of it by way of response, 'Deliver us from evil'" (*Wheatly*).

A transition is then made from supplication to thanksgiving, a prayer having first been presented to God for grace to perform this important duty aright. The words uttered by the priest, "O Lord, open thou our lips," are taken from Psalm li. 15; the response of the people, "And our mouth shall show forth thy praise," is a continuation of the same verse: the other versicles are from Psalm lxx. 1, and xl. 13. In Edward's first book the singular number was used, "my lips," "my mouth," "me:" the alteration was made in 1551. On this, "all standing up," the priest and the people, responsively, ascribe glory and praise to the ever blessed Trinity in a form commonly known as the doxology.

The use of doxologies founded upon the words of our Lord, "baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19), is of very great antiquity in the Church. The mode of expression is somewhat various, but the doctrine taught is uniformly the same—namely, the equality of the Three Persons of the Godhead. In the prayer of Polycarp, consecrated Bishop of Smyrna by St. John the Evangelist, and who died a martyr's death, A.D. 167, we have these words—"For this, and for all other benefits, I praise thee, I bless thee, I glorify thee, through the eternal and heavenly Jesus Christ, thy beloved Son, with whom, to thee, and the Holy Ghost, be glory both now and for ever. Amen." The form which the Church now uses is traced to the Council of Nice, A.D. 325, by which Council it was drawn up in opposition to the heresy of Arius, a presbyter of the Church of Alexandria, who taught that the Son and the Holy Ghost are inferior to the Father. The latter part of the doxology, "as it was in the beginning," &c., is not of so early date as the former. It is by some ascribed to St. Jerome, A.D. 378; and its use in the public service was sanctioned by a council of the Western Church, A.D. 442: it asserts that

this is the primitive faith, and that thus worship has ever been, and will ever be, ascribed to God. The whole is a brief confession of one of the principal Articles of our belief; and it may be considered as a paraphrase of the song of the seraphim, who "cried one unto another, and said, Holy, holy, holy, is the Lord of Hosts" (Isaiah vi. 3).

The priest then exhorts the people to praise God. The words "Praise ye the Lord," are a translation of the Hebrew term "Hallelujah," which is retained in some passages of Scripture, as Rev. xix. 1, 3, 4, 6. With this exhortation the people express their hearty concurrence—"The Lord's name be praised."

The ninety-fifth Psalm, sometimes called the "Venite," from its first word in the Latin version, and the "invitatory psalm," from the nature of its contents, is then said or sung, "except on Easter-day, upon which another anthem is appointed." The word "anthem" is derived from the Greek, and signifies a responsive song—one which is sung in parts, and alternately. Many examples of this kind of composition occur in the Old Testament (see Exod. xv. 1 and 21; also Psalms xxiv., cxviii.) This psalm may be said or sung according to convenience; the latter

is the more proper mode: but instances are not wanting of such hymns of praise being "said," as that of Hannah (1. Sam. ii. 1), that of Mary (Luke i. 46), and that of Zacharias (Luke i. 67).

"Then shall follow the psalms in order as they are appointed." The order here mentioned is generally determined by the day of the month: there are, however, "Proper Psalms" for certain days, as Christmas-day, Easter-day, &c., which may be known by turning to the tables which immediately precede the calendar. The reason for the particular direction in the rubric, that the doxology be repeated at the end of every psalm, appears to be, that, by this declaration of our belief in the Trinity, a doctrine much more clearly revealed under the new than it had been under the old dispensation, those sacred hymns which were first used by Jewish worshippers, become better adapted to the services of the Christian Church. The translation of the psalms, which we have in the Prayer Book, is that of the great English Bible of 1539: this was retained probably because the people had become familiar with it, and were prepossessed in its favour. It is generally acknowledged to be less correct than the authorised version, and it bears evident marks of greater antiquity; it has, however, many strong

Saxon expressions, which give the sense of the Hebrew with great force and beauty, and it was written at a time when our language had, perhaps more than at present, unction and feeling in it. "Then shall be read the first lesson," "distinctly," that the reader may be the better understood; "with an audible voice," that he may be the better heard. "The order how the holy Scripture is appointed to be read," in the public service of the Church, has undergone some alterations at different periods. In the first book of Edward the Sixth, there were no proper lessons for the holydays or Sundays of the year; but the chapters of the Old and New Testament were read on in course without any interruption. In the second book there were proper lessons for some few holydays only, and none for the Sundays. In the reign of Elizabeth, it was considered by Archbishop Parker, and the other commissioners appointed to revise the Book of Common Prayer, that some of the chapters which were read in the ordinary course, might with advantage be changed for others which were more likely to instruct and edify the people. Letters under the great seal were accordingly granted to Drs. Parker, Grindal, Bill, and Haddon, authorising them "to peruse the order of the lessons throughout the whole

year, and to cause new calendars to be printed." Before this time, the officiating minister had been permitted to change any chapter in the Old Testament, which fell to be read on some Sunday or holyday, for another in the New Testament, which he might think more proper for the public service. This discretionary power was now taken away, and there was drawn up a table of proper lessons to be read for the first lesson, both at morning and evening prayer, on the Sundays throughout the year, and for some also the second lesson: there was also added a table of proper lessons for holydays. In the order which was thus established, particular care was taken that the whole of the sacred Scriptures should be brought within the hearing of the people. The Old Testament is read through once in the year, with the exception of some few chapters containing genealogies, &c., and the New Testament three times, besides the epistles and gospels.

Upon those days on which the Church commemorates the faith and patience of the saints, lessons are chosen from those books which contain, for the most part, directions and admonitions for leading a holy life, as the book of Proverbs, Ecclesiastes, &c. In some cases also, the Apocrypha is read, which, although not accounted

canonical by the Church of England, is "useful for example of life, and instruction of manners;" this, however, does not occur on the Sundays, when the largest congregations are usually assembled. The word "Apocrypha" means hidden, and the number of books thus designated is fourteen; their origin is obscure—they are not found in the Hebrew, the language of the Old Testament—they are not quoted by our Lord or His apostles; and their authority is not acknowledged by the primitive Church. (See Article VI.)

After the first lesson, "the Hymn, called *Te Deum laudamus*," from its first words in the Latin, is appointed to be "said or sung daily throughout the year." This hymn, the sublimity and beauty of which are perhaps unequalled by any uninspired composition, is ascribed to St. Ambrose, who was Bishop of Milan, A.D. 374, and it is said to have been written by him on the occasion of the baptism of Augustin, who afterward became Bishop of Hippo in Africa. It consists of three parts—an act of praise to God our Maker; a confession of faith in His nature and perfections; and a supplication for His mercy. It has been used in the public devotions of the Church from a very early age, its great excellence justly entitling it to this distinction. By "cherubim" and "seraphim" are meant different orders of

celestial beings—the former word denoting ministers or guards, the latter burning ones. “Sabaoth” is the Hebrew word for hosts or armies. The doxology is not added to the “Te Deum,” because it is in itself a devout and solemn ascription of praise to the blessed Trinity.

The canticle which follows, known as the “Benedicite,” because in the Latin version it begins with this word, is a paraphrase of the one hundred and forty-eighth Psalm. It is sometimes called “the Song of the Three Children,” by whom are intended Hananiah, Mishael, and Azariah, named, by the prince of the eunuchs, Shadrach, Meshach, and Abed-nego (Dan. i. 7), and who are reported to have sung it in the fiery furnace: this tradition does not, however, appear to rest on any sufficient authority. This canticle formed part of the ancient Jewish worship, and as early as the time of Augustin it had been adopted by the Christian Church. It may be used with great propriety whenever it is desired to celebrate the goodness, the wisdom, and the power of God, as seen in the works of creation. “This, and the ‘Te Deum’ are the only hymns used in our service that are of man’s composing: our Church being careful, even beyond all the ancient Churches, in singing to God, to sing in

the words of God" (Dr. Bisse). To the "Benedicite" the doxology is added, for the same reason that has already been assigned for its use after each of the psalms.

"Then shall be read in like manner," that is, distinctly and audibly, "the second lesson taken out of the New Testament." The second lesson follows, for the most part, the order of the days of the month: there are, however, exceptions to this rule; these, and other things relating to the order of the different parts of the service, are best explained by a few directions from a teacher. It is not improbable that the primitive Christians adopted the custom of reading a lesson every Sabbath out of the Old and the New Testament, from the practice of the Jews, who, having been forbidden by Antiochus Epiphanes (B.C. 163) to read the law in their synagogues, substituted the writings of the prophets, which had not been interdicted. From the time of the Maccabees,* both were read together as a first and second lesson: hence, probably, the usage of the Christian Church.

The second lesson is followed by a hymn called "Benedictus," that is "blessed." It is that de-

* An illustrious family, who delivered their country from the cruel tyranny of Antiochus.

vout and rapturous thanksgiving which was addressed to the Lord Jehovah by Zacharias, the father of John the Baptist, for the unspeakable benefit of redemption, about to be bestowed upon mankind, by the appearance in the flesh of the Lord Jesus Christ. In the second book of Edward the Sixth, the hundredth psalm was introduced into this part of the service for the sake of variety; it is called the "Jubilate" from its first word in the Latin.

"Then shall be sung or said the Apostles' creed, by the minister, and the people standing." The *place* which the creed occupies in the daily service is worthy our notice. It comes immediately after the reading of the Scriptures, which are the fountain whence it has been drawn, and the authority from which it derives its claim to be received by us: and it precedes the offering up unto God of our most solemn supplications, which, we are assured, will not be accepted unless we "draw near with a true heart, in full assurance of faith" (Heb. x. 22; xi. 6).

"The Apostles' creed," is so named, not because there is any reason to believe that it was drawn up by the apostles themselves, but because it contains a summary of the doctrines which they taught. It was not the work of one man, nor of

one day, but its composition was gradual. The first account which we have of it is from Rufinus, a presbyter of Aquileia, in the north of Italy (A.D. 390). Before his time the clause relating to Christ's descent into hell had not been introduced: the word "catholic" first appeared in the early part of the fourth century; and "the communion of saints" was added in the time of St. Augustin. Irenæus, Bishop of Lyons, in France, A.D. 177, who had been a disciple of Polycarp, and Tertullian who flourished A.D. 200, both give us epitomes of the Christian faith, which are in exact accordance with this creed: although, therefore, it was not written by inspired men, it may be clearly traced to apostolical times, and must be received by us with the utmost veneration and esteem.

It is to be repeated "by the minister and people standing," by which posture are expressed the steadfastness and earnestness of our belief in its truth. It is not unusual also to turn to the east, and although there is no rubrical direction for this, the custom is both of very great antiquity, and also highly commendable in itself, as an acknowledgment of Him who is the Sun of Righteousness, and who has risen upon us with healing in his beams (Mal. iv. 2). For examples

of turning in a particular direction, when engaged in devotion, see 2 Chron. vi. 38 ; Dan. vi. 10.

The authority for bowing on mention of the name of Jesus, is the injunction of the Eighteenth Canon, that, "when in time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised" (See Phil. ii. 10).

The word "creed" is derived from the Latin, and signifies belief. By "hell" is here meant the place of departed spirits: the doctrine of Christ's descent into hell is taught in Acts ii. 27; Eph. iv. 9. "Catholic" is taken from the Greek, its meaning is "universal," and it is applied to the Church of Christ spread abroad throughout the world. "The communion of saints" is that fellowship which exists among all true Christians, who have "one Lord, one faith, one baptism;" it also includes the society of the blessed above, unto

whom St. Paul declares "we have come." (See Eph. iv. 4-6 ; iii. 15 ; and Hebrews xii. 23).

The second part of the morning service, consisting of "supplications, prayers, intercessions, and giving of thanks," is now entered upon: the utmost silence should be observed, and each worshipper compose his spirit, as about to have an audience of the Deity. That all may be excited to serious attention and deep devotion, the minister is instructed to say, in the language of Scripture, "The Lord be with you" (2 Thes. iii. 16) ; and the people to respond "And with thy spirit" (2 Tim. iv. 22). The minister then invites the congregation to pray in a short form, which is of frequent recurrence, "Let us pray." To the use of this some have objected, as being unmeaning and unnecessary at a time when the whole congregation is supposed to be engaged in devotion. But when it is considered how apt the mind is to wander upon the things of the world, and how great an effort is required to obtain full command of the thoughts, such an admonitory sentence as this will be seen to be of great utility, in assisting us to "call back our wandering and recollect our scattered thoughts, to awaken our devotion, bidding us mind what we are about—namely, now when we are about to pray, to pray

indeed, that is heartily and earnestly." The deacon in the ancient services was wont to call upon the people often, "Let us pray vehemently," nay, "still more vehemently;" and the same vehemency and earnest devotion does our Church, in her Liturgy, call for in these words. Sometimes, however, as in the Litany, they denote a transition from one form of prayer to another, as if it were said—Let us here change our supplications by versicles, alternately recited, into collects and prayers.

Then follows a short Litany, in which an earnest supplication for mercy is addressed to each person of the blessed Trinity, and which is designed to be introductory to our again repeating the Lord's Prayer. As this divine form of petition had been before subjoined to our confession, to obtain the confirmation of our pardon, so now we prefix it to the requests which we are about to make to God, as a comprehensive summary of our desires: saying it again at such a distance, and with so different a view, cannot, therefore, be thought a vain repetition (*Secker*).

By the word "clerks," which occurs in the rubric, are meant "such persons as were appointed at the beginning of the Reformation to attend the incumbent in his performance of the

offices; and such as are still in some cathedral and collegiate churches which have lay-clerks, as they are called, being not always ordained, to look out the lessons, name the anthem, set the psalms, and the like" (*Wheatly*).

Before the minister begins to pray alone, the people are to join with him in some short versicles and responsals which are taken from the holy Scriptures: these are, however, properly speaking, one continued petition, the different parts being conjoined by the word "and," or "because." They may be found by referring to the following passages:—Ps. lxxxv. 7; 1 Sam. x. 24; Ps. iv. 1; Ps. cxxxii. 9; Ps. xxviii. 9; 1 Chron. xxii. 9; Ps. xxxiii. 16, 17, 20; Ps. li. 10, 11.

At this part of the service the priest is directed to stand up, by which posture is denoted the authority he has in the house of God, and it is also intimated that, by virtue of his office, it is his peculiar duty to present to the Almighty the prayers and praises of the people, and thus, as it were, to stand between God and them.

"Then shall follow three collects." The first is that of the day; the two others are not to alter, but "daily to be said at morning prayer throughout the year." Of these, the former is a prayer

for peace, and is taken from the sacramentary* of Gregory the Great, the Bishop of Rome who sent Augustin to preach the Gospel to our Saxon forefathers (A.D. 596). Its language is simple and beautiful, referring first to the glorious attributes of the Divine Being, and then imploring that help and protection which our weakness so much requires. The latter of these collects is a prayer for grace, and is taken not from the Roman but the Greek service: it is equally excellent as the former, and may be used with profit by all persons in every condition and relation in life. Here the morning prayer ended in both the service books of King Edward VI.

In the reign of Elizabeth, the "prayer for the Queen's majesty," and that "for the clergy and people," were added, being taken almost word for word from Gregory's sacramentary. The "prayer for the royal family" was inserted by order of King James the First, who was the first Protestant ruler of this country who was married and had children. They were all three, until the last review in 1661, printed at the end of the Litany. Although added afterward to the service, they are well connected with its preceding parts, and sufficiently

* A Book of Prayer and Directions respecting Sacraments.

recommended to our use by the beauty and propriety which distinguish them.

When the Litany is read, these prayers are to be omitted, because the petitions which they contain are all comprehended in it.

The prayer of St. Chrysostom is found at the end of the Litany from the first book of King Edward, and the benedictory prayer from that of Queen Elizabeth; and it is probable, that, although not printed, they were used as now, at the conclusion of the daily service. St. Chrysostom was Patriarch of Constantinople, A.D. 398, and one of the most able and eloquent men whom the providence of God has raised up for the good of His Church. This petition, taken from the Liturgy, which bears his name, is addressed directly to the Lord Jesus Christ as the Almighty God, as is evident both from the quotation of our Lord's promise to be "wherever two or three are gathered together in His name," and also from the omission of the words "through Jesus Christ our Lord," at the end. It is therefore valuable, not only as an admirable form in which to sum up our desires and petitions to the Most High, but also as furnishing a direct, and a very early testimony, to the important doctrine of the supreme divinity of Christ.

The service is concluded by the apostolical blessing, taken from 2 Cor. xiii. 14. From the alteration of "you" into "us," this may perhaps be more correctly denominated a prayer, than a blessing. The word "evermore" is also an addition to the language of St. Paul.

We have thus gone through the first or morning service of the Church, and it must be acknowledged by every one who has attentively examined it, that it is well adapted to answer the end designed, which is to assist the devout worshipper to draw near to God, and to offer unto Him the sacrifice of prayer and praise. It is distinguished at once by the simplicity and the fervour of its style: it comprehends within itself a complete epitome of the facts and doctrines of Christianity: by it the ignorant are instructed, the careless admonished, the humble and sincere encouraged. Of its several parts we may truly affirm, that they are so rational and scriptural in themselves—so exact in their proportions—and so apt in their connexions, that they who use it with a devout mind, will not fail to "worship the Lord in the beauty of holiness," and to obtain from Him "those things which are requisite and necessary, as well for the body as the soul."

THE ORDER FOR EVENING PRAYER DAILY
THROUGHOUT THE YEAR.

ON the order for evening prayer fewer remarks are necessary, because, in its more important particulars, it resembles that which is appointed for the morning.

The sentences, exhortation, confession, and absolution, which were inserted in the second book of Edward the Sixth, as part of the order for the morning prayer, were not added to the evening service until the last review, 1661. It is, however, the opinion of some that, although not printed before the Lord's Prayer, they were, nevertheless, intended to be said. The rule not being decisive, it is probable that the practice varied.

There is no invitatory psalm before the Psalms which are read in the usual course. After the first lesson, instead of the *Te Deum*, the song of the Blessed Virgin, recorded Luke i. 46-55, is to be said or sung. It is called the "*Magnificat*," from the word with which it begins in the Latin version. At the revision in 1552, the ninety-eighth Psalm was added, which may be used instead of the *Magnificat*, for the sake of variety. After the second lesson, the Song of Simeon (Luke ii. 29-32) is to be said or sung.

This answers to the Song of Zacharias in the morning service. It is called "Nunc dimittis," these being its first words in the Latin version. In 1552 the sixty-seventh Psalm was inserted, and may be used interchangeably with the former.

The two collects, which are "daily to be said at evening prayer without alteration," are the only remaining parts of this service which call for any special mention.

The former of these is a prayer for peace: it is a translation of a Latin form, which is at least eleven hundred years old, and is founded on the promise which Christ gave to His disciples but a little time before He suffered—"Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you" (John xiv. 27).

The latter collect is a prayer for "aid against all perils," taken, in part, from an office in the service of the Greek Church. It alludes, in figurative language, to the darkness of ignorance and sin in which mankind are enveloped, and prays for the care and defence of Him who neither slumbers nor sleeps. These collects, and those appointed in the morning prayer, together with that of each succeeding Sunday and holyday, should be carefully stored in the memory, and used by all persons in their daily private devotions.

THE CONFESSION OF OUR CHRISTIAN FAITH,
COMMONLY CALLED, "THE CREED OF SAINT
ATHANASIUS."

FROM the manner in which this creed is mentioned in the rubric, it is evident, that, in the opinion of the compilers of the Liturgy, it was not written by him whose name it bears. Its origin is somewhat obscure, but the probability is, that it was introduced into this country from France, and that Hilary, Bishop of Arles, A.D. 450, was its author.

It was not brought into public use in England until the tenth century; and it is not known to have received the sanction of any general council.

Athanasius was Patriarch of Alexandria, A.D. 326, and the principal opponent of Arius, whose heresy, already referred to, was about the earliest and most formidable which disturbed the peace of the Church. In the writings of St. Athanasius most of the identical expressions which occur in this creed are found; there is, therefore, no impropriety in giving to it the authority of his age and of his name. The design of its compiler, whoever he was, was to furnish the Church with

a plain and clear account of the grand doctrines of the Trinity, and of the incarnation of Christ, in opposition to the gross errors and heresies which had been maintained and propagated, with great zeal and industry, by the enemies of the true faith. It may not, perhaps, be unnecessary to notice the objection which some have urged against this creed, founded on the apparent severity with which those are condemned who receive not the doctrines which it teaches. To obviate this objection it may be remarked, that the only doctrines which the creed of St. Athanasius insists upon are those of the Trinity, and the incarnation of Christ, which, forming as they do the very foundation of the Christian religion, must be believed, or the whole system be rejected as "a cunningly devised fable." It is "into the name of the Father, and of the Son, and of the Holy Ghost," that all are baptized, on their introduction to the privileges of Christianity; and unless, therefore, we would deny our baptism, we must "worship one God in Trinity, and Trinity in Unity." It is declared in language too plain to be misunderstood, and the authority of which cannot be questioned, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the

wrath of God abideth on him " (John iii. 36). We must also remember that they only come under the condemnation of the Church in this creed, and it may be added of Christ in His Gospel, who, having had the means of gaining a knowledge of Christianity, through neglect or obstinate unbelief, fail to receive the important doctrines which it teaches. For the Church, therefore, to say, with respect to such as thus "receive the grace of God in vain," that they will, without doubt, "perish everlastingly," is no more uncharitable or severe than it was for the Lord Jesus Christ Himself to declare, "He that believeth and is baptised shall be saved, and he that believeth not shall be damned" (Mark xvi. 16). The main object of the condemnatory clauses referred to, is to shew that these are matters of the greatest moment, and such as are not to be given up for any worldly considerations whatsoever: that neither, on the one hand, must we be deterred from acknowledging the truth through fear of persecution; nor, on the other, must the pride of intellect lead us to set up our own opinions in opposition to the clearly expressed declarations and doctrines of the word of God. In the first Prayer Book of Edward the Sixth this creed is appointed to be said

or sung on the feasts of Christmas, Epiphany, Easter, Ascension, Pentecost, and upon Trinity Sunday, these being days on which it is especially appropriate to commemorate the grace of the Father, the Son, and the Holy Ghost, in the work of man's redemption. In the second book of King Edward, St. John the Baptist's day was added, probably because of the glorious manifestation of the Trinity which took place at our Saviour's baptism, when "the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art my beloved Son, in Thee I am well pleased" (Luke iii. 22). It was also directed to be used on other saints' days, namely those of St. Matthias, St. Bartholomew, St. Matthew, St. Simon and St. Jude, and St. Andrew, in order that it might occur once a month at least, and at times at a convenient distance from each other.

THE LITANY.

NEXT to the morning and evening service in the Prayer Book stands the Litany, by which is meant a solemn supplication.

The word "Litany" is used in this sense in the most ancient Greek writers, and from that language it has been adopted into our own. Until the last review, in 1661, this was designed to be a distinct service of itself, and to be used some time after the morning prayer was over, the custom being for the people to go home after the morning prayer, and to come again, on the tolling of a bell, to the Litany. By the conjunction of the two offices, and the addition also of part of that appointed for the communion, there has arisen an appearance of unnecessary repetition, which would have been avoided had the original practice been still observed.

The introduction of litanies into the service of the Church is of very great antiquity: they are mentioned by Tertullian, A.D. 200, and there is one extant written by St. Ambrose, Bishop of Milan, A.D. 374, which very nearly resembles that which we now use. Prayers which may

with the greatest propriety be called litanies, are found also in the holy Scriptures: as, for example, the fifty-first Psalm, in which David so earnestly implored the restoration of the divine favour which he had forfeited by disobedience; and the supplication which the prophet Joel instructed the priests and the people to present to the Lord Jehovah, that he would remove from their land the plague of locusts (see Joel ii. 15-17).

Litanies were anciently used in times of public calamity, in solemn processions, the people walking barefoot, and repeating them with great devotion: hence they were sometimes called prayers of procession.

That impressive and comprehensive form of address to the Deity, which our Church instructs us to employ, is found for the most part in the primer of King Henry the Eighth, and was principally taken from the Latin Litany compiled by Gregory the Great. The Reformers, however, omitted many things which were objectionable and unscriptural, as prayers to the Virgin Mary, to angels and saints, patriarchs and prophets; and they inserted a supplication for deliverance from "the tyranny of the Bishop of Rome, and all his detestable enormities." This petition, which

occurs in both the Prayer Books of King Edward; was omitted at the revision in Queen Elizabeth's reign, and with great propriety, since its continued use tended to keep alive a feeling of hostility towards those whom it is more becoming in us to attempt to win over from their errors by kindness, and by shewing forth our works with "meekness of wisdom" (James iii. 13).

In the Litany we present invocations to each person in the ever blessed Trinity: we deprecate God's wrath, and pray that none of the judgments we have deserved may come upon us: we intercede for blessings for ourselves, for those in authority over us, for the Church, and generally for all mankind: and we add the most solemn supplications for mercy and salvation to be bestowed both upon ourselves and others. Within the whole compass of Christian antiquity there is not to be met with a more scriptural, earnest, and solemn form of "sound words," in which to express the desires of the heart before God, than that which is here supplied to us. It is admirably adapted to excite and sustain a devotional spirit, both by its intrinsic excellence, and by the form into which the petitions are cast, the priest and the people audibly and responsively engaging in this sacred exercise. The

shorter supplications at once give variety, and are calculated to enkindle ardent desires for spiritual blessings. How solemn the appeals which we in them make to the "Son of God," the "Lamb of God, which taketh away the sins of the world!" How well adapted to fill the mind of every worshipper with seriousness and awe, and to call forth devotion even from a heart too much a stranger to holy aspirations! The two longer prayers, in which we address the Almighty as our "merciful Father," must, as devotional compositions, be pronounced perfect; so exactly do they express the desires of one who is truly humbled on account of his sins, and anxious henceforth to glorify God by a holy and religious life.

It was in the second Prayer Book of King Edward that the Litany was placed next to the morning and evening services, and its use enjoined "upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the ordinary." The "Ordinary" here means the "Bishop," he being the person who has the proper and regular jurisdiction in matters relating to the Church.

By "deadly sins" are meant those of peculiar enormity, or those which are deadly in the event,

through their being indulged in to the end of life.

The words "rebellion," and "schism" were inserted in the last deprecation, after the Savoy Conference, they denoting evils from which both the Church and nation had recently suffered so severely. At the same time also, "Bishops, Pastors, and Ministers," were altered to "Bishops, Priests, and Deacons." In Elizabeth's reign this clause was inserted in the prayer for the Sovereign, "and strengthen in the true worshipping of thee, in righteousness and holiness of life." In the Prayer Books of Edward the Sixth it is, "That it may please Thee to keep Edward the Sixth thy servant, our king and governor."

**PRAYERS AND THANKSGIVINGS UPON SEVERAL
OCCASIONS.**

THE Litany which we have been now considering is so comprehensive and general as to be suited to the circumstances of all men, at all times, and in all places. There are, however, many occasions on which it becomes us to make some one particular benefit the object of our prayers, or the subject of our thanksgivings: the Church has, accordingly, supplied us with forms which are suitable to all our necessities.

Of these prayers, only the first two, "for rain," and "for fair weather," are found in the first Prayer Book of King Edward, and they are placed among the collects at the end of the communion service.

The last three to be used "in time of dearth," "war," or "plague," were added in the second book, and all five appended to the Litany.

The prayers to be said in Ember Weeks, that for the Parliament, and the general supplication for all conditions of men, were inserted at the last revision, 1661.

The ember weeks are those stated seasons in which, according to the Thirty-first Canon, ordinations are to take place. The ember days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, the feast of Pentecost, September 14th, and December 13th (See the "Table of Days of Fasting or Abstinence"). The origin of the word "Ember" is obscure: it is generally supposed to mean ashes, and to refer to those acts of humiliation which are especially proper for so solemn an occasion as the consecration to the office of the Christian ministry (See Acts xiii. 2, 3).

After the prayers for those who are to be admitted into holy orders, there is a short collect which "may be said after any of the former." It has been long employed in the conclusion of litanies and other forms of prayer, and retains strong marks of primitive devotion. It occurs in some of the primers published in the reign of Henry VIII., but is not found in either of the Prayer Books of Edward VI.: it was inserted in its present place in the reign of Elizabeth.

This and the preceding forms of devotion are in themselves so plain and perspicuous that no explanation of them is necessary. It may, there-

fore, be enough to observe that similar prayers occur in ancient liturgies, from which some of these are chiefly taken, and that each of them is well suited to the occasion on which it is ordered to be used.

The "Prayer for the high Court of Parliament to be read during their session," is taken, for the most part, from one with the same title, which was composed and originally used in the time of King Charles the First. Additions were made to it at the restoration ; and, as it at present stands, it must be dated from the time of the Savoy conference. When it is considered in how disturbed and unhappy a state the affairs both of the Church and nation had been for many years at the time referred to, there will be seen to be a peculiar force and appropriateness in the expressions employed : it is, however, well suited for seasons both of national prosperity and adversity. "Most religious," and "gracious," may be understood as terms of veneration and respect ; or, as referring not so much to the personal character of the reigning Sovereign, as to the obligation of those in exalted stations to set an example which others may safely follow.

The Litany, not being read in every public service of the Church, a want was felt of some

comprehensive form of supplication which might supply its place. The "collect or prayer for all conditions of men" was accordingly drawn up and inserted at the last review.

It is directed to be used at "such times when the Litany is not appointed to be said," and it is now the universal practice to read this prayer in the evening service, and in the morning, except on Sundays, Wednesdays, and Fridays. "This form (says Wheatly) has been generally ascribed to Bishop Sanderson; but it is a tradition, at St. John's College, in Cambridge, that Bishop Gunning, who was sometime master there, was the author." It is said to have been, originally, much longer than it is at present, and the omission of a great part of it is the reason why the word "finally" comes so soon in so short a prayer.

THANKSGIVINGS.

"A GENERAL THANKSGIVING." Although the whole of the Church service is intermingled with celebrations of the divine mercy, and ascriptions of praise to Him who is "the Father of lights, from whom cometh down every good gift, and every perfect gift" (James i. 17), it was desirable that there should be a distinct form of thanksgiving, in which the worshipper might, according to the language of the exhortation, "render thanks unto God for the great benefits which we have received at his hands."

The admirable summary of God's gracious gifts "to us and to all men," which is here given us, was inserted after the conference at the Savoy.

Bishop Sanderson is reported to have been its author; it is, however, sufficiently recommended to our use by its own intrinsic excellence, and may with equal propriety be adopted in private as in public devotion. The particular thanksgivings "for rain," "for fair weather," &c., correspond to the "prayers upon several occasions"

which have been already noticed. They were added in the reign of James the First, being annexed to the Litany : at the last review they were detached from it, and printed as they are at present. They have been derived in part from ancient offices, and are rational, scriptural, and devout.

THE COLLECTS, EPISTLES, AND GOSPELS, TO
BE USED THROUGHOUT THE YEAR.

THAT portion of the Book of Common Prayer which we have now to consider is full of the most valuable instruction, and will well repay an attentive and repeated examination.

The Collects are brief and comprehensive forms of prayer, so called because they are a collection or summary of all those blessings which it is necessary to ask, for our bodies or our souls, for our ourselves or others.

They are of very great antiquity, many of them having been used in the public service of the Church above one thousand two hundred years. Gelasius, who was Bishop of Rome, A.D. 492, put into order the collects then in use, and added also some new ones of his own. Gregory the Great, A.D. 590, corrected these, and at the same time inserted others: forty-four of those which we now have are found in his sacramentary.

As innovations both in doctrine, and in the observance of religious worship, gradually crept into the Church, it is natural to expect that the

purity and scriptural propriety of its offices would be, in some degree, affected. Such was the case, and hence at the Reformation it was found necessary to subject every part of the old service books to a close inspection, in order that those forms only might be retained which were in accordance with the teaching of the holy Scriptures.

The number of the collects taken from ancient liturgies is forty-five : ten were altered by the Reformers, or at the last review of the Prayer Book ; and twenty-five were composed anew. The reason why so many new ones were introduced, was because those previously in use, and particularly such as were appointed for saints' days, gave encouragement to error and superstition ; some of them referring to the intercession of the saints, and others expressing a reliance upon their merits.

The Epistles and Gospels are believed to have been selected by St. Jerome, A.D. 378, and it is certain that they were at a very early date appropriated to the days whereon we now read them : this is evident from the fact that they are commented upon in the homilies of several ancient fathers, preached on those days upon which these portions of Scripture are now appointed to be read.

There were, however, some alterations made in the choice of passages of Scripture, both by the Reformers in 1549, and subsequently in 1661. It was not until the Savoy conference, 1661, that the translation of the Bible, known as the authorised version, was employed in this and other parts of the Prayer Book: before that time the edition used was that of 1539, which, as has been already stated, was revised and published by Archbishop Cranmer.

Great attention is due to the following remarks of Bishop Overall, showing the reasons which led to the adoption of particular parts of the sacred writings for certain reasons:—"The Church has not appointed the Epistles and Gospels but upon special relation to the time wherein they are read. And it is admirable to see with what order and wisdom all things are disposed, that they might be the more suitable for putting us in mind of what we are about, or what we have to do. The whole year is distinguished into two parts—the one to commemorate Christ's living here on earth, and the other to direct us to live after His example—for the first are all the Sundays appointed from Advent to Trinity Sunday; for the second, all the Sundays from Trinity to Advent again."

In the rubric which precedes the Collect for the First Sunday in Advent, reference is made to these holydays which have "a vigil or eve." Vigil is a word derived from the Latin, and signifies a keeping watch. It is used to denote the religious service observed on the night before a holyday, it being usual in primitive times to spend the whole of the night before the great festivals of the year, Christmas, Easter, &c., in fasting and prayer. These nocturnal vigils were abolished about the year 420, and their place supplied by preparation fasts. A table of the holydays which have a vigil or eve is given after the calendar.

The Church begins her year, and renews the annual course of her services, at the season which is called Advent, from the commemoration we then make of the coming of Christ into the world. "She does not number her days, or measure her seasons, so much by the motion of the earth round the sun, as by the course of our Saviour, beginning and counting on her year with Him who, being the true 'Sun of Righteousness,' began now to rise upon the world, and as the 'day-star on high,' to enlighten them that sat in darkness" (*Wheatly*).

The Collects for the first, second, and fourth

Sundays in Advent are, with very slight alterations, the same as occur in the Prayer Book of 1549; that for the third Sunday was added in 1661, at which time also the rubric at the end of the Collect for the first Sunday in Advent was inserted.

The termination *mas*, in the words "Christmas," "Candlemas," &c., is taken from mass—a word of Saxon origin, denoting festival.

Immediately after Christmas comes "St. Stephen's Day," this honour being given unto him, probably because he was the first of Christ's followers who received the crown of martyrdom.

Stephen was a man "full of faith, and of the Holy Ghost," and one of the seven deacons whose appointment is recorded in the sixth chapter of the Acts. He was falsely accused of having spoken "blasphemous words against Moses and against God," and, having been with great violence carried out of Jerusalem, he was stoned to death. (Acts vi. vii.)

St. John the Evangelist, whose life and doctrine are next commemorated, was by birth a Galilean, the son of Zebedee and Salome: he and his brother James were named by our Lord, "Boanerges"—that is, "sons of thunder" (Mark iii. 17). He was the youngest and the most be-

loved of our Saviour's first disciples, and it was to his care that our Lord committed His mother (John xiii. 23 ; xix. 27). He was banished to Patmos, an island in the Ægean sea, by the Roman Emperor Domitian "for the word of God, and the testimony of Jesus Christ" (Rev. i. 9). He wrote the fourth Gospel, three Epistles, and the Book of Revelation. St. John survived until the reign of Trajan, and died at Ephesus at a very advanced age, A.D. 100.

"The Innocents' Day" is observed to remind us of the miraculous interposition of God in the preservation of the child Jesus from the cruelty of Herod ; and also as a commemoration of those infants of Bethlehem who, by their death, which was a kind of martyrdom, were made to glorify God. (Matt. ii. 16.)

"The Circumcision of Christ" is celebrated to keep us in mind of our Lord's obedience to the requirements of that law which God had given to His people Israel. "He was (says St. Paul) made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). The institution of this feast is of great antiquity, a special and appropriate service having been provided for it as early as the sixth century, (Luke ii. 21.)

"The Epiphany," which is a word taken from the Greek, signifying "manifestation," is a festival which is observed to shew our gratitude to God for His goodness in manifesting the Gospel to the Gentiles, and granting unto them equal privileges with the Jews who had from of old been his peculiar people. One of the earliest and most remarkable intimations of God's will to bring all nations to the obedience of faith in His Son, was the supernatural guidance of the wise men from the East to Bethlehem, at the time of the Saviour's birth; and it is to this event, therefore, that the Collect and Gospel particularly direct our attention.

It is to be noted that in the portions of Scripture which are appointed for the Epistle and Gospel of each day, from Epiphany until Septuagesima Sunday, we have set before us various illustrations of the power and Godhead of the Lord Jesus; whereas, in those services which precede the season of Epiphany, the various events of the Saviour's life, as attesting His humanity, are particularly enumerated. It is of importance to mark these proofs of order and design in the compilation of the Prayer Book, in order that we may obtain a just appreciation of its great beauty and excellency.

The Collect, Epistle, and Gospel for the sixth

Sunday after the Epiphany, were all added at the last review: before that time, if there happened to be six Sundays after the Epiphany, those appointed for the fifth Sunday were repeated.

The term "Septuagesima," which is the Latin word for seventieth, is applied to the third Sunday before Lent. The reason of this application of the term is most easily explained by referring to the first Sunday in Lent, which is forty days before Easter, and hence called "Quadragesima," that is, fortieth. The next round number to this is fifty, and the Sunday immediately preceding Quadragesima is therefore named "Quinquagesima," or fiftieth: the two foregoing Sundays, being still further distant from Easter, are, for a similar reason, called "Sexagesima," sixtieth, and "Septuagesima," seventieth.

The season of "Lent," which comes next to be noticed, derives its name from the time of the year in which it occurs, Lent being an old Saxon word denoting Spring. It is solemnly set apart by the Church, after the example of Christians from the earliest times, for humiliation before God, fasting, and prayer. The primitive Lent seems to have lasted but forty hours, which is about the time that the body of our Lord lay in

the sepulchre, and it was then observed on the Friday and Saturday before Easter-day : at a later period forty days were appointed, in imitation of our Saviour's fast in the wilderness (Matt. iv. 2). During the six weeks of Lent there are six Sundays, and Sunday being always observed by the Church as a feast and not a fast, four days of the week preceding the first Sunday in Lent are taken, thus making up the number of forty days, which is the time required.

"Ash Wednesday," anciently called the head of Lent, is so named from the custom of sprinkling ashes upon the head as an emblem of man's mortality, and also a sign of grief on account of sin. For scriptural examples of this see 1 Kings xx. 38 ; Lam. iii. 16. There is a special service appointed for this day, called "A commination, or denouncing of God's anger and judgments against sinners : " there are also Proper Psalms, which are suited to seasons of affliction, and contain supplications and prayers for deliverance from temporal and spiritual dangers. (See the table of "Proper Psalms on certain days.") Although the institution of Lent as a season for extraordinary attention to the duties of devotion does not rest on any divine command, it has for a precedent the preparation of forty days made by

the Jews before the great yearly expiation (Levit. xxiii. 27), and it is in itself also highly proper and necessary (*Wheatly*). It disposes the mind to the more joyful celebration of that event on which hang all our hopes—the resurrection of Christ from the dead—and it may be traced as an ordinance of the Church very nearly to apostolical times. It is mentioned by Irenæus, Bishop of Lyons, who lived but ninety years after the death of St. John. The Christian Lent is, therefore, recommended to us both by its venerable antiquity and its positive utility.

The fifth Sunday in Lent has received the name of “Passion Sunday,” because we then begin the commemoration of the passion or suffering of our Lord.

The Sunday next before Easter is called “Palm Sunday,” in allusion to the manner in which the multitude expressed their joy on the entrance of Christ into Jerusalem (John xii. 12, 13).

This is also the first day of a week known as the “Great Week,” the “Holy Week,” or the “Passion Week,” because, during the religious services which are then celebrated, our minds are particularly directed to those accounts of the sufferings of Christ which are recorded by the four evangelists, and also to other portions, both of the

Old and New Testament, which refer to the same subject. While thus contemplating the great mystery of our redemption by Christ, our hearts should be affected with the deepest sorrow for sin, as that which made "the sacrifice of Himself" necessary (Heb. ix. 26); and we should also be reminded of His great design in dying for us—"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14). Those also who have taken upon themselves the vows made for them at their baptisms should now "eat of that bread" and "drink of that cup" which the Lord has appointed to "shew forth His death," until His coming again.

"Good Friday" has obtained its name from the inestimable benefits which mankind have received through the death of Christ upon the cross, which took place as on this day. The Collects for the day are peculiarly appropriate and beautiful, and are all taken from very ancient offices. The Proper Psalms are such as were written under the pressure of great calamities; some of them also containing prophecies, of which the events connected with the sufferings of our Lord were an exact fulfilment (see particularly the twenty-

second Psalm). The Collect for Easter-eve was added at the last review.

"Easter-day," so called from the old Saxon word "oster," signifying to rise, has always been celebrated as one of the most joyous Christian festivals. It is then that we commemorate the glorious event of Christ's resurrection, by which He was "declared to be the Son of God with power" (Rom. i. 4). By this also the divine approval was visibly given to all the actions of the Saviour's life, and His death was shewn to have been both voluntary and vicarious. His death atoned for our sins: His resurrection secured our pardon. "He was delivered for our offences, and was raised again for our justification" (Rom. iv. 25).

Instead of the usual "Invitatory Psalm," there are particular anthems appointed to be sung or said, in which Christ is declared to have been our Paschal Lamb sacrificed for us (1 Cor. v. 7). His resurrection also is celebrated as typical of our resurrection from sin, and as a pledge of "the glory which shall be revealed in us," when at the last day our bodies are raised and "fashioned like unto the glorious body" of Him who is our exalted Head (Rom. vi. 9, 11; 1 Cor. xv. 20; see also Phil. iii. 21).

The word "preventing," which occurs in the Collect, signifies going before. "Prevent" is used in the same sense in one of the Collects inserted after the office for the holy Communion, and also in that for the seventeenth Sunday after Trinity.

The whole of Easter week was anciently kept holy; our Church has, however, only appointed a particular service for the two days immediately following the Sunday. The first Sunday after Easter is sometimes called "Low Sunday," because it was formerly celebrated as a feast, but one of a lower degree than Easter-day itself. The three days which precede that on which we commemorate the ascension of our Lord into heaven are called "Rogation-days." "Rogation" is a word derived from the Latin, and signifies prayer. The appointment of these days is ascribed to Mamercus, who was Bishop of Vienne about the middle of the fifth century, at a time when his diocese was threatened with great dangers. It was decreed by the first council of Orleans, in the beginning of the sixth century, that they should be observed yearly: our Church directs them to be kept as days of fasting or abstinence (see the table). A Homily was prepared for especial use in Rogation week; it is

divided into four parts, the last of which is entitled "An exhortation to be spoken to such parishes where they use their perambulations in Rogation week, for the oversight of the bounds and limits of their town." The custom here alluded to of walking in procession round the parish, and then returning to church to offer up prayers and praises to God, has almost entirely fallen into disuse.

Forty days after His resurrection our Lord ascended to heaven from Mount Olivet, in the sight of His disciples. He there "sitteth at the right hand of God" as our Mediator and Intercessor, and from thence He will come again at the end of the world to judge both the quick and the dead.

This wonderful and important event should be celebrated by us with the liveliest gratitude for those benefits which the presence of Christ in heaven secures to us, and also with an humble yet assured hope that, if we trust in His merits and imitate His example, we shall one day be with Him where He is to behold His glory (John xvii. 24). The Collect for Ascension-day is founded on the words of St. Paul (Col. iii. 2), and the Proper Lessons and Psalms have been chosen with a design to illustrate the glorious

event which is then brought before us (Mark xvi. 19; Luke xxiv. 50, 51; Acts i. 9).

One of the last promises which our Lord made to His disciples before He left this world to go unto the Father, was that He would send them a Comforter, who should abide with them for ever (John xvi. 7). Ten days after the ascension, and, therefore, fifty days from the time of the resurrection of Christ, this promise, of so much interest not only to the first followers of Christ but also to the Church unto the end of the world, received its fulfilment (Acts. ii.) The Jews were then celebrating the feast of Pentecost, observed in commemoration of the giving of the law on Mount Sinai. The Greek word "Pentecost," which means "fiftieth," was applied to this feast from the circumstance of its being kept on the fiftieth day after the first day of unleavened bread.

"Whit-Sunday," the name of the Christian festival, is probably an abbreviation for White-Sunday, and the reason why this appellation has been given to the day, is found in the custom which anciently prevailed of clothing newly baptized persons in white garments. This day and Easter-Sunday being accounted the most solemn seasons for the administration of the sacrament of Baptism, it was not unusual at these times to

see great numbers clothed in white vestments: they were worn as betokening purity. The great events of the Gospel history having been thus severally commemorated, and their meaning and importance pressed upon us by the observance of special religious services, these solemnities are as it were brought to their conclusion and consummation by a distinct recognition of the great Christian doctrine of the Trinity. This is particularly a Christian doctrine, because it was not clearly revealed under the previous dispensation, but only by Him who, being "in the bosom of the Father," hath declared Him to mankind (John i. 18). There are, indeed, intimations of a Trinity in the Old Testament Scriptures, as in Genesis i. 26; Numbers vi. 23-27; Isaiah vi. 3-8; but it is probable that these are much better understood by us who are favoured with the light which the New Testament casts upon the subject, than they were by those to whom they were originally made known.

"The Church (says Bishop Sparrow) has now finished the celebration of the high festivals, and, in reflection upon the great mysteries which they represent, has broken out into a more solemn and special adoration of the Trinity; and now she comes, according to her custom in the interval

of high feasts, to use such Epistles, Gospels, and Collects as tend to our being made the temples of the Holy Ghost, and that we, having 'oil in our vessels with our lamps,' may be in better readiness to meet the Bridegroom at His second advent or coming to judgment." From the festival of the Trinity, five and twenty Sundays derive their designation.

SAINTS' DAYS.

It has been the custom of the Church from the earliest times to set apart certain days in honour of those who, on account of their piety, their usefulness, and their sufferings for the sake of Christ, are especially worthy of our admiration and imitation. We are thus reminded of the high moral excellence to which we, as Christians, are called to attain ; and we learn to glorify God, by whose grace His servants have been enabled, amidst a great fight of afflictions, earnestly and successfully to "contend for the faith once delivered unto the saints" (Jude 3).

These commemorations can be traced to the time of Polycarp, and although they were for many ages debased by superstitious practices, that cannot in any degree render it improper in us to recall to mind the faith and patience of those who now inherit the promises, into whose labours we have entered, and in whose glorious reward we hope to share. These, being what are called immoveable feasts, are all observed on fixed days, and do not depend upon Easter, as is the case with the greater number of the festivals.

"SAINT ANDREW'S DAY." NOV. 30.—The festival of St. Andrew is first* celebrated, because he seems to have been the first of the apostles who became a disciple of Christ (John i. 40, 41, 42). The evangelical history does not furnish us with many particulars respecting his life or labours. Very early records, however, inform us that after the Saviour's ascension he preached the Gospel in Scythia and other northern parts of the world, and that he closed his life by martyrdom at Ægea, in Greece. He died by crucifixion, the form of the cross being that of the letter X, commonly known as St. Andrew's cross.

"SAINT THOMAS THE APOSTLE." DEC. 21.—St. Thomas the Apostle, whose want of faith is particularly noted in the Collect for the day, was by profession a fisherman. He was also called Didymus, which word in the Greek, as Thomas in the Hebrew, signifies a twin. The principal references to the character of this apostle are to be found in John xi. 8, where he professes his willingness to go into Judea again on the occasion of the death of Lazarus of Bethany; and in John xx. 25, in which his unbelief and subsequent noble confession of faith in the Messiah are

* The Christian year beginning with Advent, see page 104.

recorded. He afterwards preached the Gospel in Parthia, a country east of the Caspian Sea, and in India, where he is said to have suffered martyrdom. (John xxi. 2.)

“THE CONVERSION OF SAINT PAUL.” JAN. 25.—Few events in connection with the history of Christianity are of greater importance than that of the conversion of St. Paul. This apostle, whose Jewish name was Saul, was born at Tarsus, a city of Cilicia, which is a province of Asia. He was educated in the Jews’ religion at Jerusalem, by Gamaliel, a scribe most renowned for his knowledge of the law. Saul’s persecution of the Christians was at one time most bitter; but, while on his way to Damascus in prosecution of his cruel designs, the Lord Jesus miraculously appeared to him. Now convinced of his error, and inspired with the love of Christ, he preached the faith which he had formerly endeavoured to destroy. He was emphatically the “Apostle of the Gentiles.” St. Paul died by martyrdom at Rome, under the cruel emperor Nero, A.D. 66.

“THE PRESENTATION OF CHRIST IN THE TEMPLE.” FEB. 2. — The presentation of Christ in the temple, commonly called “the purification of Saint Mary the Virgin,” is observed as a holyday by our Church, because it

was as on this day that the mother of our Lord appeared in the house of God, and presented her offering of two pigeons (Lev. xii. 8). The portion of Scripture appointed for the Epistle (Mal. iii. 1-5) was inserted after the conference at the Savoy: before this time the Epistle for the preceding Sunday had been used. On the day of the purification the ancient Christians used abundance of lights both in their churches and in processions: hence it was sometimes called "Candlemas Day:" the practice was forbidden at the Reformation.

"**SAINT MATTHIAS'S DAY.**" FEB. 24.—St. Matthias was chosen to the apostleship from which Judas by transgression fell (Acts i. 25). He is believed to have been one of the seventy disciples whom our Lord set forth to preach (Luke x. 1). Of his subsequent labours and history nothing certain is known.

"**THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.**" MARCH 25.—By the "Annunciation of the blessed Virgin Mary" is meant the declaration to her that she should be the mother of the Messiah, as is recorded by St. Luke (i. 30-35). It is worthy of remark that both on this feast, and on that of the presentation in the temple, the Church has manifested the

greatest care to guard her members against that idolatrous reverence and devotion which are by some paid to the Virgin Mary; while at the same time her exalted character, and the great honour bestowed upon her by God, are brought distinctly forward.

"SAINT MARK'S DAY." APRIL 25.—To St. Mark was entrusted the important work of writing a narrative of the life and death of the Lord Jesus Christ. This he did under the immediate inspection of St. Peter, and hence his Gospel is called by some ancient writers "The Gospel according to St. Peter." It was at the house of his mother Mary, who was the sister of Barnabas, that the apostles were accustomed to meet in Jerusalem, and he was for a time the companion of Paul and Barnabas on their travels in spreading the Gospel. (See Acts xii. 12, xiii. 5; 1 Peter v. 13.)

"SAINT PHILIP AND SAINT JAMES'S DAY."—MAY 1.—St. Philip was a native of Bethsaida a town of Galilee, near the sea of Tiberias. He was among the first who were called to be the apostles of Christ, and his labours in the Gospel were eminently successful. He was honoured by God in being made the means of the conversion of the Ethiopian eunuch, a man of great autho-

rity under Candace, Queen of the Ethiopians (Acts viii. 26). Samaria also, through him, received the word of God (Acts viii. 5). He is related to have suffered martyrdom at Hieropolis in Asia Minor, in which part of the world he preached the Gospel after our Lord's ascension.

St. James, who is here commemorated, is commonly called "the Less," to distinguish him from that "James, the brother of John," who was put to death by Herod (Acts xii. 1). He was the son of Alphaeus, also known as Cleophas, and his mother Mary was the sister of the Virgin Mary: hence St. James is sometimes called "the Lord's brother"—that is, relation (Gal. i. 19; Mark xv. 40). St. James became Bishop of Jerusalem, which accounts for the authority with which he spoke at the council assembled there, A.D. 52, the decrees of which are recorded in Acts xv. He was a man of great sanctity and severity of life, and was surnamed "the Just." According to the testimony of Hegesippus, an ecclesiastical historian who flourished towards the close of the second century, St. James was killed in a popular tumult, A.D. 62.

"SAINT BARNABAS THE APOSTLE." JUNE 11.—St. Barnabas, also called Joses, was a Levite

by descent, and born of parents who lived in the isle of Cyprus (Acts iv. 36). He was sent to Antioch to confirm the faith of the disciples, in which holy work he was assisted by St. Paul (Acts xi. 22-26). The Collect speaks of St. Barnabas being endued with singular gifts of the Holy Ghost, which is confirmed by the testimony of the sacred writer—"He was a good man, and full of the Holy Ghost, and of faith." The Gospel which treats of love to God and our neighbour, as the fruit of faith, was probably chosen with reference to that which is recorded of St. Barnabas in Acts iv. 37.

"SAINT JOHN BAPTIST'S DAY." JUNE 24.
 —"Among them that are born of women there hath not risen a greater than John the Baptist," was the declaration of our Lord with respect to him whom the Church on this day commemorates. (Matt. xi. 11.) John, surnamed "the Baptist," was the son of Zacharias and Elizabeth, and, as a herald, he was sent to prepare the way of the Lord. The interesting circumstances connected with his birth are fully recorded by the evangelist Luke. (ch. i.) St. John's prophetic name was Elijah (Mal. iv. 5; Matt. xi. 14), and he possessed in a remarkable degree the spirit and power of that prophet of the old dispensation. His faith-

fulness in reproving Herod Antipas, who had divorced his wife, the daughter of Aretas, king of Arabia Petræa, that he might marry Herodias, the wife of his own brother Philip, was the occasion of his death. St. John was beheaded at the fortress of Machærus, which is not far from the shore of the Dead Sea (Matt. xiv. 3-10).

“SAINT PETER’S DAY.” JUNE 29.—In some important respects St. Peter is to be considered as the chiefest among the apostles. At an early period in our Lord’s ministry, he was called by Him to be His disciple, and he was the first to express his belief in the Divinity and Messiahship of the Saviour. His history is, indeed, as full of admonition as it is of encouragement; for, in an evil hour, he denied, with oaths and curses, Him whom a little time before he had declared himself ready to follow to prison and to death. His repentance was deep and sincere, and the whole of his subsequent life was spent in the service of his Lord and Master. He suffered martyrdom at Rome in the reign of Nero, being crucified with his head downwards (Matt. iv. 18-19, xvi. 16, xxvi. 74; John xxi. 18-19). The Collect for the day is founded on Christ’s charge to Peter, which is recorded in John xxi. 15-17.

“SAINT JAMES THE APOSTLE.” JULY 25.

—St. James, the apostle, was the son of Zebedee, and the brother of St. John. He was the first of the apostles who suffered martyrdom, having been put to death by Herod Agrippa, son of Aristobulus, and grandson of Herod the Great (Acts xii. 1, 2). The reply of our Lord to the mother of James and John, when she asked that one of them might sit on His right hand, and the other on His left, in His kingdom, contained an intimation which the death of James fulfilled (Matt. xx. 20, 23). The Collect for the day, which refers to St. James's readiness to follow Christ, is explained by referring to Matt. iv. 21, 22.

"SAINT BARTHOLOMEW THE APOSTLE."

AUG. 24.—St. Bartholomew is numbered among the apostles by all the evangelists except St. John. St. John, however, mentions a Nathanael, who is not named by the other three. It is probable, therefore, that the same person is intended. Bartholomew means "the son of Tolmai," and it may have been added to the other name for the sake of distinction. Similar examples are Bar-Jesus, Bar-Jona, Bar-Timæus. "Bar" is the Chaldee word for "son" (John i. 45-51). This apostle is said to have preached the Gospel in India, and there to have suffered martyrdom.

"SAINT MATTHEW THE APOSTLE." SEPT. 21.—Matthew, called also "Levi," was the last of those whom our Lord chose to be His apostles. He was a publican—that is to say, a collector of taxes for the Roman government. While sitting at the Telonium, or place where the custom was taken, in the town of Capernaum, our Lord said unto him—"Follow me:" his obedience was prompt and cheerful, for it is added—"And he arose and followed Him:" St. Matthew wrote the Gospel which bears his name. It is believed to have been principally designed for the use of the converted Jews, in whose language, according to very early testimony, it was originally written. Ethiopia is said to have been the scene of St. Matthew's labours, after the ascension of Christ: the time or manner of his death is not certainly known. (Matt. ix. 9.)

"SAINT MICHAEL AND ALL ANGELS." SEPT. 29.—That there exists an order of holy and happy beings, who are free from the imperfections which mark the most excellent among men, and are employed by the Almighty in the execution of His purposes both of judgment and of mercy, is clearly revealed in the sacred Scriptures. They are (says St. Paul), "ministering spirits, sent forth to minister to them who

shall be heirs of salvation" (Heb. i. 14). It is, therefore, every way proper to pray to the Almighty for that aid and succour which He has taught us to expect by the ministry of these wise, and holy, and powerful beings. St. Michael is mentioned, both in the Old and in the New Testament, as possessing great authority and dignity, and on this account his name is given to the festival (Dan. x. 13; Jude, 9; Rev. xii. 7). It is to Christianity we owe the delightful revelation that the whole family of God in heaven and on earth are one in Christ; the separation occasioned by sin being done away by His atonement, and by His continued mediation (Ephes. iii. 10-15; Heb. xii. 22).

"SAINT LUKE THE EVANGELIST." OCT. 18.—Eusebius, who lived about the year of our Lord 300, and wrote a history of the Church, states that St. Luke was born at Antioch, a city which is often mentioned in connection with the early prevalence of Christianity. This evangelist is believed to be the person referred to by St. Paul, when he speaks of "the brother whose praise is in all the Churches," and "the beloved physician" (2 Cor. viii. 18; Col. iv. 14). It is to these passages of Scripture that the Collect for the day alludes. Luke was the companion of Paul, whom he joined at Troas (Acts xvi. 10),

a city and district of Mysia in Asia Minor, and from whom it does not appear that he was ever separated until the death of the apostle. It was under St. Paul's direction and supervision that Luke wrote the Gospel which bears his name; and the Acts of the Apostles, which are also attributed to him, are principally taken up with an account of Paul's labours and sufferings while engaged in the great work of preaching the doctrines of Christianity both in Europe and Asia. Nothing is known with certainty respecting St. Luke from the time when the history of the Acts closes.

"SAINT SIMON AND SAINT JUDE, APOSTLES." OCT. 28.—St. Simon, who is commemorated on this day, is spoken of as "the Canaanite" (Matt. x. 4), and "Zelotes" (Luke vi. 15). Both these words have the same meaning—signifying, one zealous for any thing—the former being the Hebrew, the latter the Greek form of expression. It is possible that Simon, before his conversion, may have been one of the sect of the Zealots, who committed great outrages under pretence of zeal for the glory of God; or the name may have been given to him from some peculiar earnestness with which he endeavoured to spread the principles of the religion of Christ. He is supposed to have been the brother

of James the Less and Jude, and consequently, a kinsman of our Lord (Matt. xiii. 55).

St. Jude, who is conjoined with St. Simon, in the service of this day, is elsewhere called "Lebbæus" and "Thaddæus" (Matt. x. 3). Thaddæus is a word of the same origin as Jude, both meaning "praise." Lebbæus is derived from the Hebrew "leb," which signifies the "heart." In the short epistle which was written by this apostle, we have sad proof that, at a very early period, the "mystery of iniquity" had begun to work, and to produce its baneful effects in the Church of Christ. St. Jude is said to have preached the Gospel with his brother in Mesopotamia and Arabia, and to have died by martyrdom. The Collect for the day is founded on Ephes. ii. 20-22.

"ALL SAINTS' DAY." Nov. 1.—After having been invited to remember, to admire, and to imitate, the piety and devotion of many individual saints, the Church now exhorts us to praise God for all His servants who, by their holy lives and useful labours, terminated in many instances by a martyr's death, have glorified Him on the earth, and "made manifest the savour of the knowledge of Christ" (2 Cor. ii. 14).

The origin of this festival is said to have been

the dedication to the honour of "all martyrs," of a temple which had formerly been applied to idolatrous purposes. The design, whatever may have led to it, is a truly excellent one; and we can scarcely fail to have our love to God and our zeal in His service increased by a contemplation of the character of those "of whom the world was not worthy," and who, having "fulfilled their course," have entered into "the rest which remaineth for the people of God."

"The life and death of the saints (says Bishop Taylor), which is very precious in the eyes of God, is so remembered by the Church of England, that, by giving Him thanks and praise, God may be honoured, the Church instructed by the proposition of their example, and we give testimony of the honour and love we owe and pay unto religion by the pious veneration and esteem of those holy and beatified persons."

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. xii. 1).

THE COMMUNION.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

WE are now come to the examination of the most solemn and important of those offices which the Church has provided for the use of her children, and in the preparation of which the utmost care has been taken to exclude nothing essential to the due celebration of the holy service, and, at the same time, to enjoin nothing which might give any countenance to error or offend the mind of a devout and well-instructed worshipper.

The order used in the performance of this sacred rite was, in ancient times, emphatically called "The Liturgy"—that is to say, the religious service by the observance of which the followers of Christ were distinguished from all others, whether adhering to the Jewish system, or receiving some one of the innumerable forms of pagan superstition. This was the great act of

the Christian's public worship, and whosoever performed it in faith, was justly considered to be a partaker of all the benefits which are conveyed to mankind by the new and better covenant.

One of the names which, from a very early period, has been given to this sacrament* is "The Eucharist." This word denotes thanksgiving, and may have been taken from that which is recorded of our Lord (Luke xxii. 19)—"And He took bread, and gave thanks and brake it, and gave unto His disciples," &c. ; or from the words of St. Paul (1 Cor. xiv. 16)—"How shall he that occupieth the room of the unlearned say *Amen* at thy giving of thanks, seeing he understandeth not what thou sayest?" It is in allusion to the meaning of this name that the Church teaches us to pray that our heavenly Father will "mercifully accept this our sacrifice of praise and thanksgiving;" and when we consider how great are the benefits obtained by all who duly receive these holy mysteries, an offering of thanksgiving must be acknowledged to be a most apt designation of the rite itself.

* "Sacrament" is a word derived from the Latin, and properly means the oath, taken by a Roman soldier, submissively to obey and perform whatever was commanded by his officers, according to the utmost of his power.

The "Lord's Supper" is a term which probably at first was employed to distinguish this observance from the Jewish passover supper, eaten in commemoration of God's goodness in delivering His ancient people from Egypt, and in preserving them alive when a destroying angel slew all the firstborn of their enemies. It is used by St. Paul in 1 Cor. xi. 20.

The "Holy Communion" is another name given to this sacrament, and is borrowed from the language of Scripture—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (1 Cor. x. 16)?

In this ordinance we have communion with Christ our Head, and we become "very members incorporate in His mystical body, which is the blessed company of all faithful people."

With respect to the nature of this holy sacrament, and the manner in which we become partakers of the benefits of Christ's death thereby, errors of the most dangerous kind had prevailed for some centuries before the Reformation. The doctrine of Transubstantiation, by which is meant the actual conversion of the bread and wine into the body and blood of Christ, so that nothing

remains of these elements but the outward form or figure, was held as early as the ninth century : the term itself was invented about the year A.D. 1100, and the fourth Lateran council, under Pope Innocent III., adopted it A.D. 1215. The teaching of Scripture and of the primitive Church on this subject, having thus been almost entirely lost, it became a matter of the greatest moment that, when the Church of England freed herself from the errors of that of Rome, she should return, as far as possible, to the truth and simplicity of the word of God.

By an Act of Edward the Sixth's first Parliament (December, 1547), it was decreed that the Romish mass should be converted into a communion ; that also, in accordance with the unanimous resolve of the convocation of the clergy, the sacrament should be administered to the laity under both kinds of bread and wine, and that a new office should be composed for that purpose. A commission was given to Archbishop Cranmer, and other learned divines, to prepare such an office, and in March, 1548, they had brought their work to a completion. On its publication a royal proclamation was issued, from which it is evident that still further changes and amendments were intended, but that it was

thought necessary to proceed by gradual advances. Great part even of this office was in Latin; but, in May of the same year, commissioners were appointed to draw up, in English, a "Book of Offices" for the Church, which, as has been before stated, came into use on Whit-Sunday, 1549.

The title, as it stood in the first Prayer Book of Edward the Sixth, was—"The Supper of the Lord, and the Holy Communion, commonly called the Mass:" this, being thought objectionable, was altered in the second book to its present form.

A rubric, which directed the priest to stand "humbly afore the midst of the altar," was changed into that we now have, which directs him to stand "at the north side of the table." This alteration was probably designed to be a disavowal of the Romish doctrine, that in this sacrament there is made a continual sacrifice for sin, which is plainly opposed to the language of St. Paul (Heb. x. 10, 14). In the first book, also, the service began with a Psalm, sung or said while the priest made his entrance within the rails, and hence called the "Introit." The rule for this was omitted at the revision of 1551; but the custom is still continued in cathedrals, and in

many parish churches a Psalm is sung which marks the separation of the services.

As in all the other offices of the Church, so also in this, a prominent place is assigned to the Lord's Prayer ; and here it is, as it were, a preface and an introduction to the whole of the solemn service which is to follow. When this divine form is said, the people being humbly on their knees, are to accompany the minister, not only in their hearts, but with their lips. This is ruled by the rubric after the confession in the order for morning prayer. The devout and comprehensive Collect which comes next has been for many ages in use in the Western Church : it is equally to be admired for the solemnity, the simplicity, and the beauty of its language.

“ Then shall the priest, turning to the people, rehearse distinctly all the Ten Commandments ; and the people, still kneeling, shall, after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come.”

This rehearsal of the Ten Commandments was not inserted as part of the communion office until the review of 1551 : it also is peculiar to the Liturgy of the Church of England, which in this

respect differs from all others, whether in ancient or modern times. The propriety of the addition is, however, unquestionable. Those who are about to participate in the holy mysteries of the body and blood of Christ, must feel it a privilege to be permitted thus to pray that their consciences may be sprinkled from dead works; and all need frequently to be reminded of the solemn obligations of that law, by which they will be judged in the day of final account. The first four commandments, containing our duty towards God, are commonly spoken of as belonging to the first table; and the rest, which teach us our duty towards our neighbour, form the second table.

It is then directed that the priest, "standing as he did before" he turned to the people, shall say one of two Collects, in which the principal subject of prayer is the prosperity of the reigning sovereign. That such prayers should be made by the Church is strictly accordant with the rule of Scripture (1 Tim. ii. 1-2); and, although when the morning prayer is read, petitions are presented for the ruler of the country, yet the office for the holy Communion, being designed to be distinct in itself, it would have been imperfect without a special recognition of the scriptural

doctrine, that it is by the providence of the Most High that "kings reign, and princes decree justice (Prov. viii. 15-16). The blessing which is desired is also one of the greatest consequence, and should therefore be asked at a time when our prayers are most likely to prevail. It involves the peace and happiness of the nation : the interests of the Church also are directly concerned ; since, when the affairs of the State are not in a quiet and settled condition, the minds of men are so disturbed and distracted, that the care of the soul, and the ordinances of religion, are little thought of. The Collect for the day is read immediately after the prayer for the sovereign. The portions of Scripture appointed for the Epistle and Gospel come next in course. The selection of these is of very ancient date, being traced to the time of St. Jerome, A.D. 378, in whose "Lecti-
onary," or book of Scripture lessons, the greater part of them may be found.

In the first Prayer Book of Edward the Sixth, it is directed that before the priest reads the Gospel, the clerks and people shall answer, "Glory be to thee, O Lord !" A similar custom is prescribed in some of the most ancient Liturgies, particularly in that of St. Chrysostom : it is also enjoined in the Scotch Liturgy, which appears to

have been drawn up in stricter agreement with the first book of Edward the Sixth than with any of the subsequent revisions. But although the rule has been lost, whether by a designed omission, or, as some think, by an error of the printer, the custom is still observed in most churches, and also that of saying, at the end of the Gospel, "Thanks be to God for His holy Gospel." The rubric directs that the people shall stand up while the Gospel is being read: this very ancient usage is designed to express our reverence of Him to whose word we are listening. See Nehemiah viii. 5, for an example of standing to hear the word of God. The words in the rubric, "or, the portion of Scripture appointed for the Epistle," were added after the Savoy conference, to satisfy the scruples of some who thought it improper to say, "The Epistle is written," &c., when the passage to be read is taken out of the Acts of the Apostles, or from some book of the Old Testament.

After the Gospel, the Nicene creed is to be said or sung, "the people still standing as before." In Edward the Sixth's first book the rubric is, "After the Gospel ended, the priest shall begin, 'I believe in one God;' the clerks shall sing the rest." The custom observed in some cathedral

churches is in conformity with this. The creed which is here introduced was drawn up by a council of bishops, three hundred in number, which met at Nice in Bithynia, a province of Asia Minor, A.D. 325. The occasion of their meeting was the prevalence of the erroneous opinions of Arius, already referred to. The controversy which this heresy occasioned so greatly disturbed the peace of the Church, that the Emperor Constantine thought himself obliged to interfere, in order to moderate the fierceness of the contending parties. He called together the council, and himself presided over its deliberations. The result was the triumph of the truth, although Arianism continued to trouble the Church for nearly three centuries after the time of its first appearance.

In the year 381 Theodosius the First assembled a council of one hundred and fifty bishops at Constantinople, in order to oppose the error of Macedonius, who had been bishop of that city, and who taught that the Holy Ghost is but a creature. At this time various clauses were inserted in the Nicene creed—those, in particular, which declare the personality and divinity of the Holy Spirit. This may be spoken of as the creed of the Greek or Eastern Church, in distinction

from the apostles' creed, which was peculiarly appropriated and used by the Latin or Western Church. They are alike authoritative, because they may be "proved by most certain warrants of holy Scripture." They declare the sense in which the Church of England receives the primary doctrines of the Christian religion, and they serve to show which is the boundary line between truth and error, with respect to the important subjects of which they treat. The propriety of making such a profession of our Christian faith as is contained in the Nicene creed, at the time when we are about to celebrate the most solemn rite of our holy religion, is fully confirmed both by the universal custom of Christ's Church from the earliest antiquity, and by the reason of the case itself.

The rubric which is subjoined, directing the declaration by the curate of any holydays or fast-days in the week following, was added at the revision of 1551. Its design was to prevent the observance of any other days than those which had been appointed in the new calendar drawn up by the reformers. The number of saints, whose commemoration is enjoined in the Romish calendar, was justly considered to be inconveniently great, and on other accounts objectionable.

"Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority." The provision of one sermon on each Sabbath day, for the instruction of the people, was much more than had been thought sufficient for that purpose before the Reformation, when not unfrequently, for a considerable period, no such privilege was afforded them. Even in the reign of Edward the Sixth, the clergy were only required to preach one sermon in a quarter of a year, and, in the reign of Elizabeth, one during the month. Compared with our present abundance, it may truly be said of those days that in them there was a "famine of hearing the words of the Lord" (Amos viii. 11). When also it is remembered that the opportunities of gaining religious knowledge by means of books, are much greater now than at any previous period, we shall see another reason for gratitude to God who has made us to differ. Nor must we forget the admonition of our Lord — "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke xii, 48).

The Homilies, one of which is to be read when there is no sermon, are plain and practical dis-

courses, drawn up by those who had authority in the Church, to be used by those ministers who doubted their own ability to provide that which would be profitable to the people. Of these Homilies there are two books—the first was published in the reign of Edward the Sixth, written, for the most part, by Archbishop Cranmer, and Bishops Ridley and Latimer. The second book of Homilies, although prepared, or nearly so, before the death of Edward the Sixth, did not appear until the reign of Elizabeth. Archbishop Parker and Bishop Jewel were the principal persons engaged in it; the former of whom, having submitted it to the Queen for her approval, earnestly solicited permission to leave a copy in each parish during his visitation. The preface, which was afterward slightly altered, was written by Cox, Bishop of Ely (*Berens*).

Although the Homilies, from the peculiarity of their style, are not well adapted for public use in the present day, they are highly valuable as being exponents of the views of those by whom the services of the Church were compiled. They are declared in the Thirty-fifth Article to “contain a godly and wholesome doctrine;” and in the eleventh, which treats of the justification of man, the subject is said to be “more largely expressed

in the Homily of Justification;" by which is meant the sermon entitled, "Of the salvation of mankind, by only Christ our Saviour, from sin and death everlasting."

By the Fifty-fifth Canon it is ordered that "before the sermon, the minister shall move the people to join with him in prayer," and a form is given which he is to employ. This is called "the bidding prayer," either because it is, in fact, an exhortation to pray, or the name is derived from "bede"—a Saxon word signifying "prayer." This form, still in use in cathedrals and in some parish churches, is now less necessary, because the morning or evening prayer almost invariably precedes the sermon: nor is there the same political necessity for its being read which at one time existed, the royal supremacy, which it particularly affirms, not being now called in question. Its place is, therefore, generally supplied by a Collect and the Lord's Prayer, for which custom, however, it is to be observed, there is no rubrical direction.

After the sermon the priest returns to the Lord's table, and begins the "Offertory," a collection of passages from the holy Scriptures, with two from the Apocrypha, so named from its being read while the people are making their offerings.

Out of these offerings, which in ancient times were not always in money, but in bread, wine, corn, &c., were taken as much bread and wine as served for the celebration of the communion. The contributions also, being sometimes very considerable, were divided into four portions: one for the relief of the poor; the second the bishop retained for his maintenance; the third was applied to the ornament of the Church; and the fourth went to the support of the clergy. This may account for the form of expression which is employed in the rubric after the offertory, which mentions "alms for the poor," and "other devotions of the people." Some of the sentences also, as the sixth, seventh, eighth, and tenth, relate to the duty of the Church to provide for those who minister in holy things. The custom of making weekly oblations for charitable and religious purposes is of very great antiquity, and may even be said to be of apostolical institution (1 Cor. xvi. 2).

The alms which have been collected are then to be reverently brought to the priest, and by him humbly presented and placed upon the holy table: this is in conformity with the practice of the ancient Jews, who, when they brought their

gifts and sacrifices to the temple, offered them to God by the hands of the priest.

“Then”—that is, after presenting the basin with the alms—“the priest shall place upon the table so much bread and wine as he shall think sufficient.” This rubric is now very generally disregarded, that being left to be attended to by an inferior officer, which it is here particularly directed that the priest shall do himself. The direction, indeed, although found in the first Prayer Book of King Edward, was omitted in the second, and not restored until after the conference at the Savoy. “In the ancient Church (says Wheatly), they had generally a side-table near the altar, upon which the elements were laid till the first part of the communion service was over, after which they were removed, and placed upon the holy altar itself, with a solemn prayer.” The ancient practice is certainly much more decorous and solemn than that which now prevails.

“After which done, the priest shall say, Let us pray for the whole state of Christ’s Church militant here on earth.” In this prayer, as it stood in the first book of Edward the Sixth, there was a supplication for all those who had

"departed hence from us with the sign of faith, and who now do rest in the sleep of peace." In the second book this was omitted, and the words, "militant here on earth," were added to the preface of the prayer, to admonish us, that it is only for those who are still in a state of trial and spiritual warfare that our petitions can be of any prevalence with God. But although prayers for the dead are wholly without scriptural authority or example, it is highly proper to "glorify God" in His saints both in heaven and on earth; and hence, at the last review, there was added a thanksgiving for all those who had departed this life in the faith and fear of God, together with a supplication for grace to follow their good examples (Gal. i. 24; Heb. vi. 12). A thanksgiving something similar to this occurs in the first Prayer Book of King Edward, but it is much less short and simple. In the same book also, the prayer of consecration is annexed to this ascription of praise to God on behalf of the departed: this, however, was subsequently removed to a different part of the service, the propriety of which change is obvious, since it tends much to the perspicuity and order of the whole office.

There is no where to be found, either in ancient or modern Liturgies, a form of prayer which sur-

passes or even equals this, which the Church has provided for our use: the beauty of its language, and the spirit of devotion which it breathes, are alike inimitable. The word "indifferently," as it is here employed, means without respect of persons.

Then follow two exhortations which, in the Prayer Book of 1549, come immediately after the rubric which relates to the sermon or homily; but which were placed in the position they now occupy, at the review of 1551. Some changes also were made in them at that review, one of which was the omission of a reference to auricular confession,* in which all were exhorted not to make either the observance or the omission of this practice an occasion of dispute. The first of these exhortations is an admirable summary of rules and directions for such as are sincerely desirous of receiving those spiritual advantages which the communion of the body and blood of Christ affords; and the second is an earnest expostulation with such as manifest an unwillingness, from any cause, to come to the Lord's

* "Auricular," from the Latin word *auris*, an ear, is a term applied to those particular confessions of guilt made to a priest, which in the Romish Church are required before absolution is granted.

Supper. Both these discourses should be seriously and frequently considered by all who would avoid the sin of not coming to this holy sacrament, and who, in receiving it, desire to draw near to God in an acceptable manner, and to obtain those supplies of pardoning and purifying grace which it is designed to convey.

It was after the Savoy conference that the rubric was added, which directs one of these exhortations to be read "upon the Sunday or some holyday, immediately preceding" that on which the holy communion is celebrated—the rubrics in the former books not clearly determining the time.

The second and more solemn part of this sacred service is now entered upon, none being supposed to be present but those who are about to communicate. The priest, addressing these as "dearly beloved in the Lord," exhorts them to the two-fold duty of a diligent examination of their state before God, and a hearty thanksgiving unto Him for the great benefit of the redemption of the world "by the death and passion of our Saviour, Christ:" he enforces also the necessity of true repentance, lively faith, complete reformation, and perfect charity, in order to their being "meet partakers of these holy mysteries." To

be "guilty of the body and blood of Christ," signifies to be guilty of profaning those mysteries in which they are, as it were, brought before us ; and thus to become sharers in the sin of those who with wicked hands crucified the Lord of life and glory (Heb. vi. 6). "To eat and drink our own damnation" means so to eat and drink in this sacrament as to bring condemnation upon ourselves.

The holy feast being now ready, and the guests duly prepared by an attention to the exhortation which they have heard, they are invited to "draw near with faith, and take this holy sacrament to their comfort, making their humble confession to Almighty God, meekly kneeling upon their knees" (Heb. x. 22).

A general confession is then appointed to be said by the minister and people, all kneeling. This form, composed by the original compilers of the Prayer Book, expresses in very forcible language the feelings of a heart which is truly humble and contrite on account of sin ; and it supplies the place of that penance which was not unfrequently imposed upon offenders, in the primitive Church, before it was deemed proper to admit them to the holy communion. On this, the priest, having announced God's promise of

forgiveness to all who "with hearty repentance and true faith turn unto him," implores, on behalf of those present, God's mercy in this world, and everlasting life in the world to come. This precatory form of absolution is of very great antiquity, and was used more than any other, in primitive times, both in the Greek and Latin Churches. It is found in the "Penitentiary,"* of Egbert, Archbishop of York, A.D. 730.

The priest then endeavours to encourage and comfort those on whom he has pronounced God's pardon, by repeating some of those great and precious promises, which are the foundation on which our faith and hope securely rest (Matt. xi. 28; John iii. 16; 1 Tim. i. 15; 1 John ii. 1).

Having thus exercised our charity, repentance, and faith, the next part of the office is thanksgiving, which is so considerable a part of our present duty that it has given its name to the whole, causing it to be called "the Eucharist," or sacrifice of praise (*Wheatly*).

The versicles known as the "Sursum Corda," from their first two words in the Latin service, are of extreme antiquity, having been used in the office for the communion more than one thousand

* "Penitentiary," an office prescribing the rules and measures of penance.

six hundred years. St. Cyprian, Bishop of Carthage, A.D. 250, says that in his time the priest prepared the minds of the faithful by saying, "sursum corda"—"lift up your hearts"; and the people made answer, "habemus, ad Dominum," signifying, "we lift them up unto the Lord." The same form is mentioned by St. Cyril of Jerusalem, A.D. 350, and by St. Chrysostom, A.D. 398. (*Nicholls*)—(Lam. iii. 41; Ps. xxv. 1; xxxiv. 1-3).

The priest having thus spoken to the people, then turns to the Lord's table, and addresses himself to God, professing and declaring that it is "meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Him who is the Lord, the Almighty, the everlasting God." Here, unless there is a "proper preface" for the day, there immediately follows a hymn of praise, in which the Church on earth unites "with angels and archangels, and with all the company of heaven," in lauding and magnifying the glorious name of Jehovah. This hymn, called the "Trisagium"—that is, the thrice holy—sometimes also the triumphal, the cherubical hymn, in ancient times, formed part of the daily service: it is, however, peculiarly appropriate to the office of the holy communion,

It is taken from Isaiah vi. 1, 2, 3: see also, 1 Peter i. 12.

The number of "Proper Prefaces" in the old Latin service books was ten, one concerning the Virgin Mary having been added as late as the year 1095, by Pope Urban. Our Church has only retained five, and those upon the principal festivals of the year, which relate only to the persons of the ever blessed Trinity, and not to any saint (*Nicholls*). The "Trisagium" is, however, to follow each of these, because it is suitable at all seasons, and contains that which should distinguish this service above every other—a devout thanksgiving to God.

The priest is now directed to kneel down, and in the name of all who are about to receive the communion, express a deep and humble sense of their unworthiness to be made partakers of so inestimable benefits as those which, in this sacrament, are conferred upon men. When all have made this acknowledgment of their sinfulness before God, the priest, standing before the table, so orders the bread and wine, "that he may, with the more readiness and decency, break the bread before the people, and take the cup into his hands." In Edward the Sixth's first book, it was enjoined that the priest should put into the

chalice, with the wine, "a little pure and cleat water." This custom of mixing water with the wine can be traced to an exceedingly remote antiquity: it is mentioned by Justin Martyr, a native of Palestine, who was born A.D. 90, and suffered martyrdom in the reign of Marcus Aurelius, A.D. 165. St. Cyprian also declares it to have been usual in his day, A.D. 250. It was probably intended to represent the mysterious union of the divine and human natures in the person of Christ. There being, however, no sufficient authority for this practice, the rubric enjoining it was omitted in King Edward's second book, and it has never since been restored.

When the priest has so ordered the bread and wine, as the rubric directs, he is next to "say the prayer of consecration." The use of some such prayer as this, in the celebration of the sacrament of the Lord's Supper, is coeval with the existence of Christianity itself; and, as we do not eat even our common food without first praying for a blessing on it, much more is it our duty, before we eat and drink the bread and wine which Christ appointed to represent His body which was broken, and His blood which was shed for us, to consecrate it and set it apart by a solemn supplication to God. The impressive

form which the Church has provided for our use consists of two parts: the first of these is a prayer directed to "Almighty God, our heavenly Father," in which we thankfully commemorate His mercy in giving His Son to die for us, making mention also of the all-sufficient merit of Christ's death, and of His command to keep a memorial of it in this sacrament. The second part is a repetition of the words and actions of our Lord at the time when He instituted the rite, as they are declared by St. Paul (1 Cor. xi. 23-25). With these are conjoined earnest petitions, grounded on our obedience to Christ's command, that we may be made partakers of His "most blessed body and blood." It is not, therefore, by the bare repetition by the priest of the words—"This is my body," and "This is my blood"—that the elements become changed from their common to a more sublime use and efficacy; but by virtue of prayer to God, and by those words of Christ which still retain their power, although uttered by Him while He was yet upon earth. Instead of "we receiving these thy creatures of bread and wine," there was in Edward the Sixth's first book a prayer that "our merciful Father would vouchsafe, with His Holy Spirit and word, to bless and sanctify these His gifts," &c.; and,

in some ancient Liturgies, there is a direct address to God the Holy Ghost. But although the precise form of words has not been retained, the doctrine of the Church of England is still the same, that it is by the agency of the Holy Spirit of God that all good gifts are bestowed upon men.

“Paten” signifies the plate on which the consecrated bread is laid: “patena,” which is the original word, means a wide, open dish. “Chalice,” from the Latin word *calix*, denotes a cup. In very early times, when the Christians were poor and frequently exposed to persecution, the paten and chalice were sometimes made of wood; then glass came to be used; but when Christianity was not only tolerated, but also fostered by the State, the purer metals, gold and silver, were commonly the materials of which they were made, as is the case in our own day.

After the prayer of consecration, the minister first receives the communion himself in both kinds, and then in like manner delivers it to the people.

The rubrics in this part of the service, containing very plain and particular directions, although found in the Prayer Book of King Edward, were subsequently omitted: they were, however, restored at the last review, and most

properly ; for, even if they appear to some more precise than is necessary, we must remember that each one was designed to guard against some erroneous custom which had crept into the Church, by which this holy sacrament was perverted to superstitious uses. For example, before the Reformation, instead of a piece of the broken bread being given to the communicant, a wafer was put, not into his hand, but into his mouth, by the priest ; and, instead of the people being permitted to drink of the wine, this was the exclusive privilege of the priest. When these things are considered, and also the desirableness of celebrating this rite with the utmost order, and with a spirit calm and devout, we shall learn not to think anything trifling and unimportant which may contribute to the attainment of these objects.

The form of words to be employed, when the elements are delivered to the communicant, is not the same as it was in King Edward's first book. In it the rubric directs the priest to say to every one, "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life:" and when the cup is delivered, "The blood of our Lord Jesus Christ, which was shed for thee, preserve

thy body and soul unto everlasting life." At the review of 1551 this was changed, at the instance of Martin Luther (says Bishop Taylor) for the form—"Take and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." The reason of the alteration was, no doubt, a desire to remove from the office every thing which might be so interpreted as to favour the doctrine of Transubstantiation. In the reign of Elizabeth it was happily suggested to unite the two, and both have been used from that time to the present. They contain, within a small compass, the whole scriptural doctrine of the nature of this sacrament, and of the benefits which we receive thereby; and it becomes us to be deeply grateful to God for the wisdom given to His servants, by which they have been enabled to draw up forms for our use so simple and comprehensive, and at the same time so well adapted to secure our spiritual improvement.

It was at the review of 1661 that the rubric was added which makes provision for the consecrating of more bread and wine, should more of either be wanted. The remaining part of the service is called the "Post Communion." It begins with the Lord's Prayer, nor can we at any

time more properly or more effectually repeat this prayer than when we have just commemorated the meritorious sufferings and death of its Divine Author.

After the Lord's Prayer there follows an exceedingly earnest and devout form of thanksgiving, in which the worshipper presents not only the sacrifice of praise, but also his body and soul to "be a reasonable, holy, and lively sacrifice to God." This is called the "Oblation Prayer," and is founded on Romans xii. 1. "Fulfilled" here means filled full.

Another form also has been provided, which may be used at the discretion of the minister. It is peculiarly proper for those seasons in which more than ordinary comfort has been found in receiving the tokens and pledges of Christ's love unto us: it contains also an earnest supplication for grace to persevere in the way of holiness.

"As our blessed Lord sang a hymn with His disciples after the passover (Matt. xxvi. 30), and in imitation of Him the whole Christian Church hath used one in commemorating 'our passover sacrificed for us,' we use one likewise, as ancient in substance as the fourth century at least." It is sometimes called the "angelical hymn," because part of it consists of those words

in which the heavenly host were heard expressing their joy on the occasion of the Saviour's birth (Luke ii. 13-14). It contains an ascription of praise to God, in which, by an accumulation of words not equalled in any other part of the Liturgy, a heart full of holy gladness may unburden itself: there is also in it an earnest and reiterated supplication to the Son of God, the Lamb of God, for His mercy, and it closes with a doxology, in which the Father, the Son, and the Holy Ghost are alike worshipped and glorified. The "blessing" with which the people are permitted to depart is taken, in part, from Phill. iv. 7; and the rest is, as it were, a Christian summary of the blessing anciently pronounced by the Jewish priests (Num. vi. 24, 26). "The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

The Collects which follow, and all of which, from their great excellency, ought to be diligently stored in the memory, and frequently employed both in public and private devotion, are not part of the communion service, but may be said after the offertory when there is no communion, or as often as occasion may serve.

They are less proper now for use after the offertory, because, according to the present arrangement of the service, the prayer for the Church militant is to be said on Sundays and holydays that have no communion: even then, however, one or more of them may be rehearsed, "concluding with the blessing" (See the rubric which follows the last of these Collects).

The declaration concerning kneeling, when the sacrament of the Lord's Supper is administered, was inserted in the second book of Edward the Sixth. It was omitted at the review in Queen Elizabeth's reign; but after the conference at the Savoy, 1661, it was thought proper to restore it, with the change of the words "real and essential presence" into "corporal presence"—a mode of expression much less liable to objection than that for which it was substituted.

That heart must be cold indeed, and dead to all spiritual emotions, which is not deeply affected by the study of an office so solemn and so sublime as that which we have been now considering. Devout gratitude to God for the wisdom given to His servants, by which they were taught to retain the primitive truth, and reject the error which had been introduced during ages of darkness, should mingle with admiration and venera-

tion of the men who were employed by Him on so important a work. It may be safely affirmed, not of this office only but of the whole Liturgy of the Church of England, that nothing is needed to endear it to the heart of every true Protestant but a just apprehension of its merits.

The Book of Common Prayer is not valued aright, because it is not understood; and it is not understood, because it is not impartially examined. Martyrs at the stake have professed their readiness to defend it against a world of enemies: and it has been truly said, that the greatest danger which it has ever had, is the indifference and indevotion of those who use it but as a common blessing.

THE OCCASIONAL OFFICES.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

HAVING in the preceding pages considered those offices which form the constant service of the Church, we come now to examine, with greater brevity, those which are named "occasional," from their being used only as occasion may require. Of these, the first in order, and also in some respects in importance, is "the office for the ministration of Baptism."

Baptism is a rite which is not peculiar to Christianity, having been observed both under the Jewish economy, and also in connection with some of the systems of pagan superstition. When, therefore, our Lord gave commandment to His disciples—"Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19), He did not institute that which was new and unheard

of, but He consecrated to a higher purpose an observance already existing, the propriety and significancy of which were almost universally acknowledged. With respect to the subject of baptism, various controversies have, from time to time, arisen: these, however, it is not possible within our limits to discuss: we shall therefore do little more than declare the judgment of the Church of England upon them; and the rather, because the plain statement of the truth has ever been found the best refutation of error—the truth carrying its own evidence with it, and “commending itself to every man’s conscience in the sight of God” (2 Cor. iv. 2).

It being the belief of the reformers, that “the baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ” (Article XXVII), it became necessary that an office should be drawn up for the use of the clergy in the administration of the rite. One was accordingly prepared, and is found in King Edward’s first Prayer Book, 1549. In this, however, various alterations were made at the different revisions, and more particularly in 1551. Until the review of 1661, there was an introduction, in which reference was made to the opinion which prevailed in very early times, that

Easter and Whitsuntide are the seasons most proper for baptism. This it was thought proper to omit, and to convert the remaining part of the preface into a rubric, as it is at present. According to the Prayer Book of 1549, the ceremony was to be performed "immediately afore the last canticle of matins, or at evensong," the people standing during great part of the service, "at the church door." This direction was doubtless given to instruct all present that it is by baptism we are introduced into the Church of Christ, and become sharers in the privileges of Christianity, and that they who have not received this sacrament are to be numbered among those "who are without" (1 Cor v. 12, 13; Col. iv. 5).

In 1551 the rubric was altered to its present form, which requires persons bringing children to be baptized to "be ready with them at the font." "Font" is a word derived from the Latin, and signifies "a fountain:" this application of the term is taken from the ancient custom of baptizing persons in fountains and rivers. The appointment of persons to perform the duty of sponsors, for those who by reason of their tender age cannot take upon themselves the vows which are binding on all who are baptized, is of very early date, being mentioned by Justin Martyr

and Tertullian. It is thought by some that this custom is of Jewish origin, and that it is referred to in Isaiah viii. 2. It is, however, so reasonable and proper in itself, that the question whence it has arisen becomes of secondary importance.

By baptism we enter into a covenant, and as infants are incapable of understanding its conditions, it is proper that others should engage for them; that, when they come of age, they shall diligently observe them; just as in secular matters guardians may contract for children in all things designed for their benefit. By this means also greater security is given against the apostasy from Christianity of those who have been baptized, and they are admonished by the fact that others have been witnesses of their solemn consecration to the service of Christ, that they are bound to be His followers, not in profession only, but also in deed and in truth. It is not intended that parents should consider themselves in any degree released from their obligations to bring up their children in a virtuous and godly manner: but, by the appointment of godfathers and godmothers, the Church takes additional care, that young persons be not left without some one to watch over their spiritual interests, if death or any other calamity should deprive them of the

counsel and aid which they who are their natural guardians are expected to bestow. The rubric fixing the number of sponsors was added at the last review. As baptism is a rite to be performed but once, the minister is instructed to enquire "Hath this child been already baptized or no?" If they answer "no," the service is then to be commenced. That baptism duly administered ought not to be repeated is taught by St. Paul (Ephes. iv. 5), and in the Nicene creed we "acknowledge one baptism for the remission of sins."

In the Prayer Book of 1549, after the first prayer, the priest is directed to ask what shall be the name of the child; and then, having made a cross upon the child's forehead and breast, to use a form of words similar to that which now comes in a later part of the service. Instead of this, we now have a petition that the infant may receive "remission of his sins by spiritual regeneration," and at last "come to God's eternal kingdom." By "the remission of sins" are meant the removal of the guilt of original sin, and admission into that covenant by the provisions of which forgiveness is secured to all who truly repent. By "regeneration" in this office is intended the change which is effected in our condition by bap-

tism, for "being by nature born in sin, and the children of wrath, we are hereby made the children of grace." It does not express that complete renovation of character by which man is brought to resemble his Maker, but only the commencement of it. It follows, therefore, that if the grace which is communicated in this sacrament is improved, it will bring forth fruit unto eternal life; but, if the sacred obligations of baptism are disregarded, repentance and conversion are both necessary: but regeneration, in the proper sense of the term, can take place but once, and that is at the commencement of our Christian course. Here followed, in the Prayer Book of 1549, exorcism by the priest, in which he commanded "the unclean spirit to come out, and depart from those infants whom our Lord Jesus Christ had vouchsafed to call to His holy baptism." This was omitted at the review of 1551; at which time also the interrogations previous to baptism were directed to be addressed to the sponsors, and not to the children, as had beforetime been the case. The last interrogation and its answer were added in 1661. The four Collects and the prayer of consecration were inserted in 1551. In this prayer, however, the words "sanctify this water to the mystical washing

away of sin," are not found until after the last review.

It was anciently the custom to dip the child three times in the water, to signify its dedication to the blessed Trinity: in the second book of King Edward this was not required, but merely that the child be dipped in the water; or, if it were weak, that water should be poured upon it. It was also no longer enjoined that the priest put upon the child the "chrisom" or white vesture, to betoken its having been purified; nor that he anoint the child with oil, to signify the communication of the grace of the Holy Spirit. These ceremonies, although laying claim to considerable antiquity, it was thought proper to discontinue there being no warrant for them in the original institution of the sacrament. The thanksgiving to God, for the benefits bestowed in baptism, was added at the same time that the above alterations were made. In 1661, a rubric directing the minister to command that the child be brought to the bishop, to be confirmed by him, was changed into a form to be spoken to the people, as it now stands.

The Canons which are referred to in the note subjoined to this office, were drawn up in the reign of James the First, by a convocation which,

met on the 20th of March, 1604. They are one hundred and forty-one in number, and were collected out of the articles, injunctions, and synodical acts passed and published in the reigns of Edward the Sixth and Queen Elizabeth. Bancroft, Bishop of London, presided in the synod, and the Canons, having passed both houses of Convocation, were ratified by the royal authority.

The use of the sign of the cross, on solemn occasions, can be traced back to the times of primitive Christianity: it is called the sign of the faithful, the seal to make us known by our Master, the seal of Christ. For examples of the use of similar signs, see Ezek. ix. 4; Rev. vii. 3.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

THE title of this office in Edward the Sixth's Liturgies was, "of them that be baptized in private houses, in time of necessity." To this was added, in the reign of James the First, "by the minister of the parish, or any other lawful minister that can be procured." After the

Restoration the title was put into its present form. In the Prayer Books of 1549 and 1552, there are found these questions which were omitted in 1661—"Whether they called upon God for grace and succour in that necessity?"—and "whether they think the child to be lawfully and perfectly baptized?" The third rubric originally stood, "Let them that be present call upon God," &c.; in order to discourage lay baptism, which the Church of Rome allows, this was altered after the Hampton-court conference into, "Let the lawful minister, and them that be present," &c. At the last review another change was made, by which the rubric became plainer, and a greater liberty was allowed. The caution, "Because some things essential," &c., was added in 1604. The form of certification to be read in the Church by the minister of the parish, if he did himself baptize the child, was inserted in 1661: then also the order for dipping was omitted, it being understood that none were to be baptized at home except in case of sickness.

THE MINISTRATION OF BAPTISM TO SUCH AS
ARE OF RIPER YEARS, AND ABLE TO AN-
SWER FOR THEMSELVES.

THIS office was not inserted in the Prayer Book until after the restoration of Charles the Second. The necessity of a service of this nature arose from the fact, that, during the time of the Commonwealth, many persons had embraced the erroneous doctrines of the Anabaptists and Quakers, and had, in consequence, kept back their children from participating in the benefits of baptism : these, therefore, when they came to years of discretion, found themselves more by the neglect of others than their own fault, excluded from the communion of the Church. This office is said to have been drawn up Dr. George Griffiths, Bishop of St. Asaph.

Godfathers and godmothers are required not as sponsors but as witnesses, because they who come to be baptized are of age to take upon themselves the vows of consecration to Christ's service, to which baptism binds us : for the same reason the exhortation and the questions are ad-

dressed to them personally, and not to others in their stead. This office is used in the case of all adults who are converted from heathenism to the faith of Christ.

A CATECHISM—THAT IS TO SAY, AN INSTRUCTION—TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

“CATECHISM” is a word derived from the Greek, and signifies the instruction which is given by asking questions and correcting the answers which are returned. From this term persons who were candidates for baptism, being not uncommonly the children of heathen parents, were, in early times, called “catechumens:” they were divided into several classes according to their knowledge of Christianity, and their moral fitness for admission into the Church of Christ. For many ages before the Reformation, little care had been taken to instruct the laity in the truths of religion; the Lord’s Prayer, the Creed, and the Ten Commandments, being all that they were taught; and these being in Latin. In the Prayer

Books of Edward the Sixth we find, in addition to an English translation of the above, the renunciation, or repetition of the baptismal vow, and the declaration of our duty towards God and our neighbour, and of those things which we are taught to desire when we say the Lord's Prayer. The explanation of the sacraments was added after the Hampton-court conference: it was written by Dr. Overall, at that time Dean of St. Paul's.

The Catechism originally formed part of the office for confirmation, and it was ordered that the curate of every parish should, once in six weeks at least, openly in the church, instruct in it the children who were sent unto him, half an hour before evensong. In the second book the direction was changed into an order that on Sundays and holydays, half an hour before evensong, "the curate of every parish, or some other at his appointment, shall instruct and examine so many children of his parish sent unto him as the time will serve, and as he shall think convenient, in some part of the Catechism." At the last review the time was appointed to be after the second lesson at evening prayer, with the design of promoting the improvement in Christian knowledge, not only of the children, but of the whole congregation.

THE ORDER OF CONFIRMATION OR LAYING
ON OF HANDS UPON THOSE THAT ARE BAP-
TIZED AND COME TO YEARS OF DISCRETION.

THE rite of Confirmation has been observed in the Church from the time of the apostles, whose practice is the authority by which it continues to be performed. After persons had been admitted into the Church by baptism, by the laying on of the apostles' hands they received the Holy Ghost (Acts viii. 14-17 ; xix. 5-6). And although the extraordinary gifts of the Spirit are not now granted, His enlightening and sanctifying influences are bestowed on all who seek them in the observance of this and of the other ordinances of Christianity. The "laying on of hands" is mentioned by St. Paul in connection with baptism (Heb. vi. 2), as a practice with which they, to whom he wrote, were familiar ; and, from the knowledge of this, and of the doctrines which form the foundation of the Christian system, he exhorts them to go on to a more advanced state of religious attainment. In this rite the benefits which we received in our baptism are confirmed

to us, and the obligations into which others entered for us are taken upon ourselves. Then also, having received the necessary religious instruction, we are admitted to the communion of the Lord's Supper.

“The preface with which the office begins was only a rubric in all the old Common Prayer Books; but at the last review it was changed into a preface, to be directed to those that shall offer themselves to be confirmed; that so the Church might be sure they are apprised of the qualifications that are requisite to this holy ordinance, and of the solemn engagements under which they are going to enter themselves by it” (*Wheatly*).

When this change was made, the solemn question which is put to the candidates for confirmation was also added. The versicles which follow are from Psalms cxxiv. 8, cxiii. 2, cii. 1. The former part of the prayer which the bishop presents, is taken from an ancient Greek office; the latter part is founded on Isaiah xi. 2. The second petition was inserted in 1551, instead of a form in which the bishop prayed that the Lord would “sign and mark to be His for ever, by the virtue of His holy cross and passion,” those who were then confirmed. The bishop also signed them with the cross in the forehead, using suitable

words. He then said "The peace of the Lord abide with you;" to which they answered "And with thy spirit." This was omitted at the review of 1551; but a similar form was inserted in 1661, together with the Lord's Prayer, and the second Collect, which is taken from those which occur at the end of the office for the holy communion. At the same time the words "or be ready and desirous to be confirmed" were added to the last rubric, in compliance with a request of the Presbyterian divines, that confirmation might not be made so necessary to the holy communion that none should be admitted to it unless they had been confirmed. Examples of conveying blessings by laying on of hands are found in Gen. xlviii. 14; Num. xxvii. 18; Matt. xix. 13.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

THIS office has undergone very few alterations since the compilation of Edward the Sixth's first Prayer Book; some, however, it may be necessary to notice. Although it had been enjoined from 1549 that the banns be published,

the form of words to be used was not inserted until the last review. It was then directed to be read "immediately before the sentences for the offertory." This direction as to time was changed by an Act of Parliament passed in the reign of George the Second, by which provision was made for the publication of the banns during the time of evening service, if there be no morning service. "Banns" signifies public proclamation. "Troth" is an old English word, denoting a faithful promise, a solemn assurance: "I plight thee my troth" means, therefore, "I pledge thee my faith or truth—I give thee my most solemn promise." The ceremony of receiving the woman at her father's or friend's hands is designed to shew the father's consent, and also that the authority which he before possessed he now resigns to the husband. The reason why a ring is given, as a visible pledge of the covenant made, is probably derived from the custom of signing all orders with a ring as a seal, indicating our investing another with our authority, admitting him to the nearest friendship, the highest trust (Gen. xli. 42). In the Prayer Book of 1549 it was ordered that, besides the ring, "other tokens of spousage, as gold or silver," should be given; this may have been a

relic of the ancient practice of purchasing the woman.

Before the ring may be given to the woman, the man must "lay it upon the book, with the accustomed duty to the priest and clerk, intimating that it is our duty to offer up all we have to God as the true proprietor, and to receive it as from His hand to be employed for His glory." (*Wheatly*). The clause, "with the accustomed duty" &c., was added in 1551; it is the only place in the Prayer Book in which the word "clerk" does not mean a person in holy orders. The word "worship," in the declaration of the man to the woman, means to make worshipful or honourable, and is designed to express the man's intention to admit the woman to the true dignity and honour of a wife. The expression was objected to at the Hampton-court conference; but it was not thought necessary nor expedient to change it, since it could not be mistaken as denoting religious homage, and the same term and its derivatives are commonly used without scruple, as "your worship," "worshipful," &c. In the version of the Scriptures, published in 1539 under the authority of Archbishop Cranmer, 1 Sam. ii. 30 is thus rendered—"him that worships me, I will worship."

"With all my worldly goods I thee endow."

"These words (says Shepherd) promise a maintenance suited to the man's quality, or a participation of his fortune and estate. Wherever he is master, she is mistress: the wife is to have all things in common with her husband, except the power of alienating his estate."

In the prayer which follows the declaration, Isaac and Rebecca are mentioned, probably because Isaac was the only patriarch who had not a plurality of wives. The blessing of the minister is founded on Num. vi. 23-26. The service is concluded with psalms, prayers, and exhortations. In the first prayer the words, "as thou didst send thy blessing upon Abraham and Sarah," were inserted at the review of 1551, instead of a reference to a passage in the Apocrypha, which is found in Edward the Sixth's first book. The third Collect is of greater antiquity than either of the preceding, and is taken in part from the prayer of Tobias (Tob. viii. 6), and in part from Gregory's "Sacramentary." Until the review of 1661, the last rubric required that the new-married persons should receive the holy communion: at that time it was changed into a recommendation that they do so, in order to avoid making that imperative, which, if not done with proper dispositions of mind, had better be left undone.

THE ORDER FOR THE VISITATION OF THE SICK.

THE mournful uncertainty of all human affairs, is forcibly represented by the transition from an office for the celebration of the marriage ceremony, to one in which the scene becomes entirely changed, and the solemn fact of our mortality is powerfully impressed upon us. The duty of providing, with especial care, for the spiritual wants of the sick, is taught us by the words of St. James (v. 14-15), which are the original and the foundation of this office.

After the salutation, taken from Luke x. 5, the priest was directed, in the Prayer Book of 1549, to say Ps. cxliii: this was omitted at the review of 1551, and also a reference to a passage in the Apocrypha which was made in the second Collect. Prayer having been offered for the sick man's recovery, if it should be God's good pleasure to restore him, and for grace to prepare him for the life everlasting, he is then addressed in a most solemn and appropriate exhortation, drawn up almost entirely in the words of Scripture; he is also questioned as to his faith in the

facts and doctrines of Christianity as expressed in the apostles' creed. Then follow some important rubrics. The direction in the first, that the minister examine the sick man, whether he repent him truly of his sins, was added at the last review; and also the clause in the third, which permits only those who "are of ability" to be moved to be liberal to the poor. The fourth rubric directs that a special confession of his sins be made by the sick man, "if he feel his conscience troubled with any weighty matter." This direction is in strict accordance with the injunction of the apostle (James v. 16); and its observance is not unfrequently the only means of securing satisfaction and peace of mind. The Church, however, does not teach that such confession, and the absolution which follows it, are necessary to salvation; but that they greatly assist a sincere penitent in his endeavours to obtain that consolation and hope which are provided by the Gospel of Christ.

The form in which the priest is to absolve the sick man, "if he humbly and heartily desire it," is more precise and solemn than either of those forms which we have before considered; and the reason is plain: the circumstances under which it is uttered are very different; they are addressed

to a mixed company of persons; this, to one apparently on the point of death, and of whose repentance and faith the minister has taken every means to assure himself; with greater confidence, therefore, the case being particular, he may pronounce the absolution of the penitent man's sins. To prevent, however, any wrong constructions, it may be advisable, as Archbishop Secker recommends whenever this form of absolution is used, to accompany it with proper explanations.

In Edward the Sixth's first Prayer Book, the rubric directed, "and the same form of absolution shall be used in all private confessions." "A prayer is added in which we beg of God to ratify our act, and to declare He hath done so by other visible testimonies of His favour, by renewing in the sick person the grace of faith, hope, devotion, and sincere obedience" (*Comber*). Then follows Ps. lxxi., except the last five verses, which were omitted at the last review, and contain language not so suited to a state of sickness as to a recovery from it. The service is concluded with three solemn forms, of which the first is a prayer addressed to the Son of God; the second and third are blessings, to be pronounced over the sick man: of these blessings the latter was added at the review of 1661, as were also the occasional

prayers, which are exceedingly beautiful and appropriate.

THE COMMUNION OF THE SICK.

SOME alterations were made in this office at the review of 1551, which shew the extreme care of the reformers to avoid any appearance of error or superstition. A rubric was omitted which directed that, if there was an open communion in the Church on the day when the sick man was to be visited, the priest should "reserve so much of the sacrament of the body and blood as might serve the sick person, and so many as should communicate with him;" and also that, if there were more sick persons to be visited the same day, the priest should reserve for them likewise, and "immediately carry it and minister it unto them." The one hundred and seventeenth Psalm, and a short Litany, in the beginning of the service, were at the same time left out.

At the last review, 1661, the number of persons required to communicate with the sick man was "three, or two at the least;" the direction

had before been indefinite, "a good number" being the words employed. This rubric was to prevent the observance of solitary masses, the priest receiving the sacrament alone, a custom which had been introduced by the Church of Rome, and was founded on an erroneous opinion of the efficacy of the eucharist as a propitiatory sacrifice for sin. The reason why the communion is to be ministered "last of all to the sick person," is, probably, "because those who communicate with him, through fear of some contagion, or the noisomeness of his disease, may be afraid to drink out of the same cup after him" (*Wheatly*).

THE ORDER FOR THE BURIAL OF THE DEAD.

THE Church, having provided offices admirably adapted to "build up" her members in their "most holy faith," and to minister to their instruction and consolation both in health and sickness, here supplies us with a most solemn service, to be used on the occasion of committing to the ground the bodies of those who have slept the sleep of death. Not that we are hereby taught to believe that our prayers can benefit the dead : on the contrary, the whole of this office has been so constructed as in the most effectual manner to admonish and comfort the living. A sublime simplicity distinguishes the whole ; the most glorious doctrines of Christianity, the immortality of the soul, the resurrection of the body, and the eternal life of both, being expressed in words which, while they are the most lofty which human language can afford, may nevertheless be understood, and their force and beauty felt even by the unlearned.

Few changes of importance have been made in this office since the review of 1551. The first

rubric, mentioning cases in which it is not to be used, was added at the last review. The second rubric which directs the priest and clerks, "meeting the corpse at the entrance of the churchyard," to "go before it, either into the church or towards the grave," is by some explained to mean that "if the corpse be to be buried within the church, they shall go directly thither; but if in the churchyard, they may first go the grave." It is more probable, however, that a prudent regard for the living was the reason why the rubric was thus drawn up. In former times it was not uncommon to bury the poorer people without a coffin, the body being wrapped in some thick coarse clothing. On such occasions there might be an obvious reason for not permitting the corpse to be brought into the church; and even at present, when the deceased has died of some infectious disorder, the minister is only exercising a proper discretion if he goes at once to the grave. But when this is done, the Psalms and Lesson should be afterwards read in the church, there being no warrant whatever for the omission of these important parts of the service. In the first Prayer Book of King Edward, it was expressly ordered that they be read, "either before or after the burial of the corpse."

At the review of 1551, some expressions were omitted which might be so interpreted as to encourage the opinion that prayers in behalf of the dead are acceptable to God; and a rubric directing the priest to cast earth upon the corpse and say, "I commend thy soul to God the Father Almighty," was altered to the more general direction which we have at present. The Psalms appointed in the Prayer Book of 1549 were the cxvi., the cxxxix., and the cxlvi.; in 1551 they were omitted, and no others inserted. At the last review those we now have were directed to be read. The reason why the prayer at the conclusion of the service is called "the Collect," is because provision was made in King Edward's first book for the celebration of the holy communion, when there was a burial of the dead; the Epistle was 1 Thes. iv. 13 to the end; the Gospel John vi. 37-40. At the review of 1551, it was thought proper to omit this service; but the prayer has ever since retained the name of "the Collect."

Objections have sometimes been brought against some passages in this office as speaking too determinately of the happy state of those over whom it is read. It is sufficient to reply, that it was drawn up for such as have lived in communion

with the Church ; that it would be wrong to deprive the survivors of those who have fallen asleep in Jesus of the consolation which Christianity affords to persons suffering from bereavement ; that it is not our province to "judge another man's servant;" and, although it may be too true that all professed Christians do not rest in Christ, yet since we bury single persons, and cannot certainly know their particular state, where we are ignorant it is safest to speak and hope the best. The form to be used at the burial of the dead at sea may be compared with the above, as illustrating the meaning of the compilers of this service. The benediction was added at the last review.

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH, COMMONLY CALLED "THE CHURCHING OF WOMEN."

THE title of this office in King Edward's first book, evidently taken from the language of the Jewish ceremonial (Lev. xii.), was "The order of the purification of women." At the first review the present title was substituted. The direction

in the rubric, relating to the apparel of the woman, was inserted at the last review: it had been usual to wear a white covering or veil. The "convenient place" where she is to kneel, is at the rails before the communion table, as is clearly expressed in the second Prayer Book of King Edward. The Psalm appointed in all the Common Prayer Books, until the last review, was the cxxi; we have now the cxvi., with the omission of three verses, and the cxxvii. It is to be noted that the woman is to "say" the Psalm of Thanksgiving—that is, to repeat it after the priest with an audible voice.

A COMMINATION, OR DENOUNCING OF GOD'S
ANGER AND JUDGMENTS AGAINST SINNERS,
WITH CERTAIN PRAYERS TO BE USED ON THE
FIRST DAY OF LENT, AND AT OTHER TIMES,
AS THE ORDINARY SHALL APPOINT.

THE title of this office in the Prayer Book of 1549 was, simply, "The first day of Lent, commonly called Ash-Wednesday." At the first review this was changed into "a commination against sinners, with certain prayers to be used

divers times in the year." In 1661 a clause was added for the sake of explaining the word "commination," and the time when it is to be used was mentioned. The godly discipline which is referred to in the preface is thus described :—" On the first day of Lent the penitents were to present themselves before the bishop, clothed with sackcloth, with naked feet, and eyes turned to the ground : and this was to be done in the presence of the principal clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the Chnrch, where the bishop, all in tears, and the rest of the clergy, repeated the seven penitential Psalms (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). Then rising from prayers they threw ashes upon them, and covered their heads with sackcloth ; and then, with mournful sighs, declared to them that, as Adam was cast out of Paradise, so they must be cast out of the Church. Then the bishop commanded the officers to turn them out of the church doors, and all the clergy followed after, repeating that curse upon Adam, 'In the sweat of thy brow thou shalt eat bread.'"

FORMS OF PRAYER TO BE USED AT SEA.

OF these forms it may be sufficient to remark that they were added at the last review, and were not designed for a complete office, but to be said as circumstances might require, except the first two, which are to be used in her Majesty's navy every day. They are in all respects suitable to the occasions for which they are appointed, and need no particular illustration.

**THE FORM AND MANNER OF MAKING, ORDAIN-
ING, AND CONSECRATING OF BISHOPS, PRIESTS,
AND DEACONS.**

THESE important offices have undergone very few alterations since their original compilation. The narrowness of our limits compels us to use greater brevity than would otherwise be desirable on subjects of so great moment. These offices were not published until March, 1550. In the original preface enjoining the use of the following forms, in ordaining all who should exercise any

sacred function in the Church of England, a reservation was made in favour of those who were at that time bishops, priests, or deacons. The age at which any one might be ordained deacon was twenty-one years at least: it is now twenty-three years, except a faculty—that is, a dispensation—has been granted, which can only be done by the Archbishop of Canterbury, or the Archbishop of Armagh.

THE FORM AND MANNER OF MAKING OF DEACONS.—The word “Deacon” is derived from the Greek, and signifies “a minister.” In the office of 1550, each, on being presented to the bishop, was directed to have on him a plain albe: this was omitted at the review of 1551. An albe is a white linen vestment with sleeves. “The oath of the king’s supremacy” was originally much longer than it is at present, and contained a declaration that the “king’s Majesty is the only supreme head in earth of the Church of England.” At the Revolution, 1688, that which had been one was divided into two parts, the former being called “the oath of supremacy,” and the latter “the oath of allegiance.” The power to give authority to a deacon to preach the word of God, was at the last review restricted to the bishop. “If thou be thereunto ordinarily com-

manded," is the form which is met with in the earlier Prayer Books. "Ordinarily" means, by the "ordinary," and the "ordinary" is in some cases a layman ; in others, the dean and chapter of a collegiate church. It is to be observed that a deacon is not empowered to administer absolution, nor to consecrate the elements at the holy communion. Except in these important particulars, he, at the present day, performs much the same duties as those which devolve upon a priest. For the history of the original appointment of deacons see Acts vi. 1-6.

THE FORM AND MANNER OF ORDERING OF PRIESTS.—The word "Priest" is derived from the Greek *Πρεσβύτερος*, which means "an elder." The hymn to the Holy Ghost, which occurs in this office, is said to have been composed by St. Ambrose. It was used in the office for the consecration of bishops as early as the year 1100 ; and it has been a part of that for the ordering of priests above six hundred years. It is to be observed that the priests present are, with the bishop, to lay their hands severally upon every one that receiveth the order of priesthood. This is founded on apostolical precedent (compare 1 Tim. iv. 14, with 2 Tim. i. 6). The words which the bishop uses are taken from John xx. 22, 23 ; 1 Cor. iv.

1; Col. i. 25. In the first book of Edward the Sixth, it was ordered that the bishop, before giving authority to preach the word of God and to administer the holy sacraments, should "deliver to every one of them the Bible in the one hand, and the chalice or cup with the bread in the other hand." This direction was omitted in 1551.

THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP.—This solemn ceremonial is always to be observed on some Sunday or holy-day, a restriction which the Church has not made with respect to the ordering of priests and deacons. In Edward the Sixth's first book, the bishop elect was directed to have on him a surplice and a cope, and those who presented him were to have in their hands their pastoral staves. The archbishop was also to lay the Bible on his neck, and to put the pastoral staff into his hand, using at the same time suitable forms of words. None of these directions are found in the second book. A cope is a kind of cloak open in front, except at the top where it is united by a band or clasp. The rochet, which is mentioned in the present rubric as the vestment in which the elected bishop shall be presented to the archbishop, is a garment not unlike a surplice, but with narrower sleeves.

**A FORM OF PRAYER WITH THANKSGIVING TO
BE USED YEARLY ON THE FIFTH OF NOVEM-
BER.**

THIS form was drawn up in the reign of James the First, to commemorate the goodness of God in delivering the King and the Parliament from the danger to which they had been exposed by the wicked conspiracy commonly known as the "Gunpowder Plot." After the Revolution in 1688, and the accession of William and Mary, this office was much altered and enlarged; the whole of the hymn to be sung, instead of "Venite exultemus," being added.

**A FORM OF PRAYER WITH FASTING TO BE USED
YEARLY ON THE THIRTIETH OF JANUARY.**

THIS office was compiled after the Restoration. The hymn to be said or sung, instead of the Invitatory Psalm, was added in the reign of James

the Second, at which time also several other alterations were made.

A FORM OF PRAYER WITH THANKSGIVING TO
ALMIGHTY GOD FOR HAVING PUT AN END TO
THE GREAT REBELLION, &c.

THIS office was also added after the Restoration. The hymn to be used instead of the Invitatory Psalm, was inserted in the reign of James the Second; and Psalms xx., xxi., lxxxv., and cxviii., were changed for those which are now appointed.

A FORM OF PRAYER WITH THANKSGIVING TO
ALMIGHTY GOD TO BE USED ON THE TWEN-
TIETH DAY OF JUNE, &c.

It has been usual, since the accession of Charles the First, to appoint particular forms of prayer to be used on the anniversary of the day on which the Sovereign has begun to reign. The greater part of the office, which is now used, was drawn up in the time of James the Second. The re-

ligious celebration of the inauguration of the King or Queen is not required by Act of Parliament ; but it has been observed in obedience to the royal mandate. The preceding " State Services," as they are called, have all been enjoined by Parliament.

ARTICLES AGREED UPON BY THE ARCHBISHOPS
AND BISHOPS OF BOTH PROVINCES, AND THE
WHOLE CLERGY, &c.

NEXT in importance to the preparation of offices for the due performance of divine worship, and of the rites of our holy religion, was the drawing up of " Articles of Faith," which might serve as a bond of union among those who had renounced the erroneous doctrines of the Church of Rome. The attention of the Reformers was soon called to this subject, and in 1553 a collection of Articles, forty-two in number, was published by the authority of King Edward the Sixth, with the concurrence of Convocation. Archbishop Cranmer and Bishop Ridley were the principal persons engaged in this work, and they took, as the foundation of their Articles, the " Augsburgh

Confession of Faith." These were repealed by Queen Mary soon after her accession to the throne. In the reign of Elizabeth, 1563, the forty-two Articles were revised, and their number reduced to thirty-nine. Archbishop Parker, with the assistance of the Convocation, carried these changes into effect.

The Articles of 1563 were drawn up in Latin only; but in 1571 they were subscribed by the members of the two Houses of Convocation both in Latin and English; and, therefore, the Latin and English copies are to be considered as equally authentic. The Thirty-nine Articles may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is established; the next ten relate to Christians as individuals; and the remaining twenty-one relate to them as they are members of a religious society (*Tomline*). The "Augsburgh Confession," above referred to, was drawn up by Luther and Melanethon, and presented by them to the Emperor Charles the Fifth, at the diet of Augsburgh, 1530.

By "Convocation" is meant an assembly of the bishops and other clergy of the Church of

England, to consult on ecclesiastical matters. It has had little more than a nominal existence since the time of the Commonwealth, when the clergy were deprived of the right, which they had long possessed, of taxing themselves. This rendered Convocations unnecessary to the crown; but it is still considered that they are of right to be assembled concurrently with Parliaments, and may act as councils whenever the royal authority shall judge it expedient.

A TABLE OF KINDRED AND AFFINITY, &c.

THIS table was set forth by authority in the year 1563. The degrees specified are in accordance with the commandments of God, contained in the eighteenth chapter of Leviticus.

A NEW VERSION OF THE PSALMS OF DAVID.

THIS new version of the Psalms, which may "be used in all churches, chapels, and congregations, as shall think fit to receive the same," was

composed by Dr. Nicholas Brady, and Nahum Tate, Esquire.

Dr. Brady was born A.D. 1659, at Bandon, near Cork, Ireland. He studied at Westminster, and afterwards at Oxford and Dublin. Having given up several preferments in Ireland, he settled in London, where he obtained considerable promotion. At his death in 1726, he was rector of Clapham, minister of Richmond, and chaplain to the Duke of Ormond's troop of horse-guards. He was the author of a translation of the "*Æneid*" of Virgil, in four volumes, and of three volumes of sermons.

Nahum Tate was born in Dublin, A.D. 1652, and he studied at the university of his native city. He afterwards became Poet Laureate to William the Third, and died in the Mint, 1716.

SUMMARY

OF THE PRINCIPAL CHANGES MADE AT EACH
REVISION OF THE PRAYER BOOK.

In the reign of Edward the Sixth.
1551.

The Sentences, Exhortation, Confession, and Absolution added.

The Responses after the Lord's Prayer changed from the singular to the plural number.

The hundredth Psalm to be read after the second Lesson, inserted; also the ninety-eighth and the sixty-seventh Psalms in the Evening Service.

The Occasional Prayers "for fair weather;" "in the time of dearth and famine;" "in the time of war;" "in the time of any common plague or sickness," added to the Litany.

The word "Mass" omitted in the title of the office for the holy Communion.

The Ten Commandments inserted in the Communion Service.

The words "militant here in earth," added to

the preface of the Prayer "for the whole state of Christ's Church."

Rubric omitted which directed a little water to be mixed with the wine in the sacrament of the Lord's Supper.

Another form of words to be used on delivering the consecrated elements to the communicant (See page 129).

Exorcism, clothing the child in the Chrisom, and anointing, left out of the Baptismal Office.

The four Collects, and prayer of Consecration, with the Thanksgiving for benefits received, added to that office.

Sign of the Cross in Confirmation omitted.

Gold and silver to be given to the woman, omitted from the Office for Matrimony.

Ps. cxliii. in the Visitation of the Sick omitted.

Prayers for the Dead, and the proper Psalms left out of the Office for the Burial of the Dead : no provision made for the holy Communion at funerals.

New title prefixed to the Office for the first day of Lent.

The delivery of the chalice and bread in the Ordination of priests, not enjoined ; nor the putting the Bible on the neck, and the staff in the hand, at the Consecration of Bishops.

In the reign of Elizabeth.

1559.

Proper first Lessons were appointed for Sundays.

Prayer for deliverance "from the tyranny of the Bishop of Rome," omitted.

The Prayer "for the Queen's Majesty," and that "for the Clergy and People," inserted.

Forms used at the delivery of the elements in the Eucharist, as enjoined in the Prayer Books of 1549 and 1551, united.

In the reign of James the First.

1604.

The words "or remission of sins," inserted in the rubric before the Absolution.

In the morning and evening prayer, a Collect, and in the Litany, a particular Intercession, were appointed for the Royal Family.

At the end of the Litany were added forms of Thanksgiving on various occasions: "for rain;" "for fair weather;" "for plenty;" "for peace and deliverance from our enemies;" "for restoring public peace at home;" "for deliverance from the plague or other common sickness."

Baptism to be performed by a lawful minister.

The explanation of the Sacraments added to the Catechism

In the reign of Charles the Second.

1661.

The Preface added.

"Glory be to the Father," &c. to be repeated after each division of Psalm cxix.

The Absolution to be pronounced *standing*.

The words "rebellion and schism" added in the last deprecation in the Litany: in which office also "bishops, pastors, and ministers," were changed into "bishops, priests and deacons."

Prayer for the Ember weeks added; also the prayer for the "High Court of Parliament;" that "for all conditions of men;" and the "general thanksgiving."

The Occasional Thanksgivings were disjoined from the Litany.

A Collect for Easter eve appointed: also a Collect, Epistle, and Gospel, for the sixth Sunday after the Epiphany.

A new Collect composed for the third Sunday in Advent.

The Epistle for the festival of the Purification appointed.

The words "or, the portion of Scripture appointed for the Epistle," inserted in the rubric; to be said when the passage about to be read is

aken from the Old Testament, or from the Acts of the Apostles.

The Exhortations in the Communion Service, are directed to be read on the Sunday or holyday preceding the day of the celebration of the Communion.

A Thanksgiving inserted in the prayer for the Church militant.

The people are directed to *stand* when the Gospel is read, and when the Nicene Creed is repeated.

The Epistle, and Gospel, and daily Lessons, to be taken from the new translation.

At the Consecration of the bread and wine, marginal rubrics, for the direction of the minister, re-inserted.

Number of Sponsors required at Baptism inserted in the rubric.

Form of certifying a Baptism in a private house, if performed by the minister of the parish himself, added.

Office for the Baptism of Adults inserted.

Time fixed for examining children in the Catechism.

A rubric in the Office for Confirmation changed into the preface, and an addition made to the last rubric in this office.

Form of publishing Banns inserted.

The Sacrament at Marriages not imperative.

The Occasional Prayers in the office for the Visitation of the Sick added.

Number to communicate with the sick man stated.

First rubric in the Office for the Burial of the Dead added.

Proper Psalms re-inserted in this office, and the Benediction added.

A clause inserted in the title of the Office for the first day of Lent.

Forms of Prayer to be used at sea added, and also the form of Prayer for the 30th of January, and that for the 29th of May.

PERSONS employed in the compilation of the Book of Common Prayer, and at the different revisions which took place.

These lists are taken from the Introduction to Bishop Mant's edition of the Prayer Book.

1549 and 1551.

Thomas Cranmer, Archbishop of Canterbury.

Thomas Goodrich, Bishop of Ely.

Henry Holbeck, „ Lincoln.

George Day, „ Chichester.

John Skip, „ Hereford.

Thomas Thirlby, Bishop of Westminster.

Nicholas Ridley, „ London.

William May, Dean of St. Paul's.

John Taylor, Dean, afterward Bishop of Lincoln.

Simon Heynes, Dean of Exeter.

John Redmayne, Master of Trinity College, Cambridge.

Richard Cox, Dean of Christ Church, Oxford, afterward Bishop of Ely.

Thomas Robertson, Archdeacon of Leicester.

1559.

Matthew Parker, afterward Archbishop of Canterbury; Richard Cox, afterward Bishop of Ely; Dr. May, Dr. Bill, Dr. Pilkington, afterward Bishop of Durham; Sir Thomas Smith, Mr. David Whitehead, Mr. Edmund Grindall, afterward Archbishop of Canterbury; Dr. Edwin Sandys, afterward Bishop of Worcester; Mr. Edward Guest, afterward Bishop of Salisbury.

1604.

Dr. Whitgift, Archbishop of Canterbury.

„ Bancroft, Bishop of London.

„ Matthews, „ Durham.

„ Bilson, „ Winchester.

„ Babbington, „ Worcester.

Dr. Rudd,	Bishop of	St. David's.
„ Watson,	„	Chichester.
„ Robinson,	„	Carlisle.
„ Dove,	„	Peterborough.
„ Montague,	Dean of the	Chapel.
„ Ravis,	„	Christ Church.
„ Bridges,	„	Sarum.
„ Andrewes,	„	Westminster.
„ Overall,	„	St. Paul's.
„ Barlow,	„	Chester.
„ Thompson,	„	Windsor.
„ Field,	„	Gloucester.
„ King,	Archdeacon of	Nottingham.

1661.

On the Episcopalian side.

PRINCIPALS.		COADJUTORS.
Dr. Fruen,	Archbishop of York.	Dr. Earles.
„ Sheldon,	Bishop of London.	„ Heylin.
„ Cosin,	„ Durham.	„ Hackett.
„ Warner,	„ Rochester.	„ Barwick.
„ King,	„ Chichester.	„ Gunning.
„ Henchman,	„ Salisbury.	
„ Morley,	„ Worcester.	„ Pearson.
„ Sanderson,	„ Lincoln.	„ Pierce.
„ Laney,	„ Peterborough.	„ Sparrow.
„ Walton,	„ Chester.	„ Thorndike.

„ Stern,	Bishop of Carlisle.
„ Gauden,	„ Exeter

On the Presbyterian side.

PRINCIPALS.	COADJUTORS.
Dr. Reynolds, Bishop of Norwich.	Dr. Horton.
„ Tuckney,	„ Jacomb.
„ Conant,	„ Lightfoot.
„ Spurstow,	„ Collins.
„ Wallis,	„ Woodbridge
„ Manton,	Mr. Bates.
Mr. Calamy,	„ Rawlinson.
„ Baxter,	„ Cooper.
„ Jackson,	„ Drake.
„ Case.	
„ Clark.	
„ Newcomen.	

Important Dates to be committed to Memory.

	FLOURISHED.		FLOURISHED.
	A.D.		A.D.
Polycarp	120	Athanasius	325
Justin Martyr ...	140	Cyril of Jerusalem	350
Irenæus.....	177	Ambrose	374
Tertullian.....	200	Jerome or Hierom	378
Cyprian.....	250	Ruffinus.....	390

	FLOURISHED.		FLOURISHED.
Chrysostom	398	Gelasius	492
Augustin of Hippo	400	Gregory the Great	590
Hilary	450	Charlemagne	790

	A.D.
Council of Nice	325
„ Constantinople	381
Tyndal's New Testament	1526
Coverdale's Bible	1535
Great Bible	1539
Authorised Version	1611
Primer of Henry the Eighth	1545
First Prayer Book of Edward the Sixth ...	1549
Ordination Services published	1550
Second Prayer Book of Edward the Sixth	1552
The Forty-two Articles published	1553
Prayer Book of Elizabeth	1559
The Thirty-nine Articles published	1563
Prayer Book of James the First	1604
„ Charles the Second	1662

FINIS.









